MANUAL of MISSIONS

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H OWLAND

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By
CARL LEROY HOWLAND, Ph. B.

With an Introduction by
BISHOP WILSON T. HOGUE

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Introduction

By Bishop Wilson T. Hogue

THIS "Manual of Missions" has been well conceived and wisely executed. It will meet a long felt need of those who are interested in missionary work. It presents in concise form an authoritative statement of just what those interested in world-wide evangelization desire to know regarding the occupied and unoccupied fields for missionary enterprise; the great and ancient systems of religion against which Christianity must continually contend in seeking to propagate the true religion throughout the world; the missionary societies of the United States and Canada which are engaged in this greatest of all enterprises; and also, under the head of "Missionary Gems," many valuable hints and suggestions of great value to those who are called to hold missionary meetings and otherwise to labour in the home field for the promotion of foreign missionary enterprise.

In fact, the writer of this Introduction knows of no other work on the market which presents so many and such varied facts regarding foreign missionary work, and within so small a compass and at such trifling cost, as does the "Manual of Missions." The work gives evidence throughout of extensive and thorough research, and the results of

this research have been admirably classified, and are usually presented with great simplicity and commendable terseness. The volume is quite encyclopedic in the list of topics presented, and each topic is presented with sufficient fullness of detail to satisfy the ordinary reader, and yet with such conciseness as not to weary the patience of any. The highest and most recent authorities have been consulted on the various subjects discussed, and in many cases they have been made to speak for themselves, which is a decided advantage in a book designed so largely for general reference as is this volume.

The Table of Contents is also so simple and clearly arranged as to enable one very readily to refer to any topic discussed within the volume, which is an added advantage for the busy worker. For instance, if one desires to read up on Buddhism, Brahmanism, Mohammedanism, or Confucianism he has only to refer to the Table of Contents and, under the general heading of "Nine Religions of Mission Lands," look for the particular religion regarding which he is seeking information, and he will instantly find reference to the pages in which it is discussed. So also with reference to "The Fields." All Asiatic countries are classified under "Asia"; the various islands on which missionary work is being done, or is in need of being done, are grouped under the heading "The Island World," and can be referred to with equal readiness; and so of the various other fields of missionary en-

deavour. This gives each reader an opportunity to obey the command of Jesus, at least in some degree, "Lift up your eyes and look on the fields for they are white already to the harvest."

The author of the "Manual of Missions" has been known to the writer for about eleven years: first as a student in Greenville College, Greenville, Illinois, during the period of the writer's presidency of that institution, from which he was honourably graduated with the degree of Bachelor of Philosophy, and later as a preacher of the Free Methodist Church, and as teacher of acceptability in the A. M. Chesbrough Seminary, at North Chili, New York. He has brought to the task of producing the present volume the advantages of a well trained mind, and of a sanctified heart, which throbs with love for earth's perishing millions, and with fervent desire to contribute as far as possible to their general evangelization.

It is earnestly hoped that the "Manual of Missions" will be given a circulation worthy the spirit which has prompted its production and of the ability and merit of which it gives evidence on every page.

WILSON T. HOGUE.

Michigan City, Indiana.

Preface

MANY pastors, missionary and Sunday-school workers, as well as persons who are not actively engaged in religious work, have felt the need of a small volume containing a brief sketch of the general and missionary conditions of the various mission fields of the world. It was with the hope of supplying in a small compass and for a low price much missionary information that the present volume was undertaken. Perhaps the work will meet a real need.

The authority of a book of this kind is all-important to the reader. The Rand McNally & Co. Atlas, 1912, Library Edition; Encyclopædia Britannica, 1911, and three works published by the Student Volunteer Movement—"Religions of Mission Fields," "Unoccupied Mission Fields of Asia and Africa," and "World Atlas of Christian Missions," have supplied the chief sources of information for Parts I and II. Part IV is constructed almost entirely from the reports received directly from the missionary secretaries in 1913. Besides these principal sources, numerous authorities have been consulted and quoted. The notes usually give proper credit.

In Part II much has been said about the unoccu-

pied mission fields. Dr. S. M. Zwemer's "Unoccupied Mission Fields of Asia and Africa," published in 1911, has been freely quoted. Referring to this book, on June 30, 1913, Mr. Robert E. Speer, D. D., wrote: "I do not think there has been any change in the missionary situation in the unoccupied fields of Asia and Africa since Dr. Zwemer wrote the book. Possibly there have been some minor changes but none, I think, of any importance."

An attempt has been made to represent the work of all organizations exactly as submitted by the secretaries of the societies. The failure of some secretaries to include certain items in their reports, probably because the information was not available, has necessitated some omissions. On the other hand a few secretaries have gone to considerable trouble and forwarded valuable information concerning their work, which, however, could not be included because of the limited scope of this volume.

When this work was begun it was hoped that what is usually classed as "Home Missions" might be statistically represented, as has been possible with the foreign work. To this end blanks were submitted to the secretaries with the request that the needed information be supplied. After careful investigation and consultation of the reports received, the first plan had to be surrendered. The numerous methods of dealing with the home work, and the fact that very much of the work done by members of the different denominations and by local churches and societies is not handled by the

general boards nor reported to them, presents complications which would make statistical information untrustworthy. For these reasons it has seemed best to confine the manual to data concerning the foreign fields.

In the preparation of this volume Bishop Wilson T. Hogue, Mrs. M. M. Robinson and Mrs. C. L. Howland have each contributed valuable advice and assistance which are gratefully acknowledged. The Student Volunteer Movement very kindly granted permission to quote from the three invaluable books above mentioned. Also Funk and Wagnalls consented to the use of the table published in the January, 1913, number of the *Missionary Review*. These favours are duly appreciated. Heartfelt thanks is given to the busy secretaries who have so usefully coöperated by the sending of their reports.

With the hope that this small volume will add to general missionary knowledge and stimulate missionary activity, thus hastening the return of the Lord Jesus, this manual is sent forth.

C. L. H.

North Chili, N. Y.

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PART I

Nine Religions of Mission Lands

PART I

Nine Religions of Mission Lands

I. POLYTHEISM OF AFRICA

IT is impossible to gain any definite idea of the origin of the religion of the African. It seems to be an accumulation of vague beliefs, superstitions and fears, to which each succeeding generation has contributed its part.

The polytheism of Africa lacks all knowledge of a supreme, personal Creator. The native dialects contain no name that can properly be applied to such a being. The superstitions and rites, always crude, differ widely with the different tribes. Some prominent features, however, are quite common. The native usually has place in his faith for numerous superior beings which may be mentioned in four classes: (1) First and lowest of all are those "powers" whose bad effects may be averted by the use of charms. To drive away diseases and other evils the native makes use of lacerations of the flesh, circumcision, etc. (2) The "Mandiki" are next higher in the scale of superior beings. These partake of the nature of ghosts. They may bring sickness or accidental death. One possessed by

them may perform wonders. They are never loved, but much feared by the people. (3) The "Jindoyi" are superior to those just mentioned and are able to command them. Indeed, it is when the Mandiki are operated upon by the Jindoyi that they are especially harmful. This class controls departed lives and may become incarnate at will, in human beings, beasts or birds. None of the foregoing classes of powers or beings are worshipped. (4) The "Jingulube" are the head gods and can command all the rest. These beings are worshipped without the use of gorgeous paraphernalia or temples. They are approached only in times of suffering or distress. At such seasons the worshipping individual or people come to the place appointed and in a very simple manner make an offering of food and a prayer for the removal of the evil.

All the gods are undesirable. The native seems to believe that he would be much better off if it were not for the calamities that these superior beings bring upon him. The witch-doctor is the "mediator" between the native and his gods. He is hideous and avaricious. The people submit to his demands because they fear his power with the unseen world.

The demoralizing nature of such religion is manifest in the life of the heathen before it is touched by Christianity. "Early missionaries and explorers are a unit in declaring that he is uncommonly inhuman, bloodthirsty and drunken, frequently selling his wife for cash and universally slaying his cap-

tives in war, while many tribes deliberately feast on the same."

The African's religion gives him no joy for this life or peaceful anticipation of that which is to come. "His only inheritance is hopeless darkness." The inherent weakness of the system causes it to crumble in the presence of Mohammedanism or Christianity.

African Polytheists number about 100,000,000 and comprise nearly two-thirds of the people of the continent.

II. SHINTOISM

Shinto means "Way of the Gods." Religion according to Shinto is an embodiment of the crude superstitions of the early Japanese. There is a vague idea of a Supreme Being, but no idea is held that he is personal or self-existent. Shintoism tells us that from the unknown "somewhat" emanated two divine beings, Isaname (female), and Isanagi (male). This divine pair produced, by stirring the ocean with a spear, the islands of Japan. From them also came a daughter of resplendent beauty. This "sun-goddess" was married and became the mother of the whole line of "mikados" who are the rulers of Japan. Thus the islands of Japan and the rulers are in a peculiar sense of divine origin. In this myth we have the secret of the nature and ancestor worship which is the basis of Shintoism. The system is pantheistic. The worship that is given to the emperor is accorded, in a modified degree, to heroes and ancestors. Worship is also rendered to the sun, waterfalls, trees, foxes and snakes. In fact almost everything in nature, animate and inanimate, is made a divinity; until we have the saying that Japan has "eight million gods." There is no belief in a real creation. The material universe, which is regarded as eternal, has been subject to development. God and man and all things are of one essence.

The "Kojika," which is the Bible of the Japa-

nese, was compiled in 712 A. D. It throws much light upon the doctrines of Shintoism and also upon early Japanese history.

The religious myths have encouraged lax morality. Dr. S. R. Brown, after years of observation, could scarcely find an element of moral restraint in the system. Shintoism is regarded as the religion of levity and thoughtlessness. In 552 A. D. Buddhism, which is of a more melancholy spirit and tone, was introduced into Japan. Since that time there has been some antagonism but usually a strange partnership between the two systems. It is said that nine-tenths of the Japanese consider themselves adherents of both religions. Shintoism was made the state religion of Japan in 1868, evidently lest it should be submerged by Buddhism. However, in 1889 religious liberty was granted to the people, and Shintoism was again thrown on its own resources. Japan has now no state religion.

Modern enlightenment has undermined Shintoism, as a religion, in the minds of the educated classes. The system, however, is as truly patriotic as religious. And though belief in its myths and superstitions decays, Shintoism is destined to be strong in the hearts of the Japanese people for years to come because of the reverence which it teaches for the islands and the emperor.

From its nature, Shintoism is distinctively a Japanese religion. Most of the people of the empire either avow themselves to be Shintoists or are strongly affected by the system.

III. TAOISM

Lao-tzu, the founder of Taoism, was born in Honan, China, in 604 B. C. He became a scholar and independent thinker. He was a man of unusual integrity and uncompromising in his standards of right and wrong. The general corruption and abuses of official China in his day caused him to become heart-sick, then bitter, morose and despondent. His denunciations of the existing conditions brought him great unpopularity. He finally withdrew from the common walks of men. In retirement he dictated the Tao Teh King, which is an embodiment of his doctrines. The treatise is more philosophical and misty than religious. Tao means "reason" or "wisdom," and was personified and deified by Lao-tzu. He said "All things originate with Tao, conform to Tao and return to Tao."

The system, as we have it to-day, is not the product of Lao-tzu's mind. "Taoism had great powers of absorption and from being at first a philosophy and then a system of jugglery, it borrowed from Buddhism certain religious elements." In its modern form it is a mixture of ancient superstitions, ancestor worship and the doctrines of Gautama. In the wide departure from its original, the great abuse of power by its dignitaries and the peculiar superstitions and burdens imposed upon the people, Taoism has been likened to modern Catholicism.

The religion is materialistic. The people believe that the land of spirits is an exact counterpart of the Chinese Empire, having provinces and departments ruled over by officials good and bad. Since injustice and bribery are common in China, the same must be true of Hades.

The gods are more than a man can count. "Not a few of the million villages have their rural deities. "Every star has its god." Astrology spreads its dread pall over night-cursed China. "Beside the great multitude and variety of gods, there are the myriads of demons with whom the people must deal." The dread of spirits is the nightmare of the Chinaman's life. Here is a ministration of demons, not of angels. The pope of Taoism, the priests, exorcists and witches, unite to prey upon and demoralize the superstitious people.

Many of the inhabitants of China are at the same time Buddhists, Confucianists and Taoists. Taoism is confined, almost entirely, to China. Probably more than half of the people of the republic are more or less strong adherents of the system.

IV. CONFUCIANISM

Confucianism has been defined as "That system of religious and ethical teaching which is the essential source of Chinese civilization." Confucian literature has preserved the best traditions and idealized the history of the empire, but its orthodoxy has been unflinching in its hostility to all progress. The many centuries of intellectual, industrial and moral stagnation of China is largely traceable to the influence of this religious system.

Confucius was born 551 B. C. He was thus, for a time, a contemporary of Lao-tzu, the founder of Taoism. As a young man Confucius took a great interest in the literature of the Chinese and soon became a master, compiler, and transmitter of what suited his purpose. He was not an original writer, but embellished and rewrote the works of others.

As a religion there are three elements in Confucianism, viz., nature worship, sage and hero worship and ancestor worship. (1) The nature worship is pantheistic. It is believed that the universe is self-evolved. Heaven is called the "Supreme Father" and earth the "Supreme Mother" of all things. The idea of a personal God is very dim, if present at all. Under the empire it was held that the emperor was the "Son of Heaven," and that he ruled by the will of Heaven. He was the high priest of the nature worship. (2) Dead sages and

heroes are accorded divine homage. Of these Confucius has the supreme place of honour. In the spring and fall there are prostrations and presentations of wines, fruits, meats and silks in the temples of the sages. Hero worship is probably emphasized for the purpose of stimulating the youth of the land to deeds of valour and patriotism. (3) Ancestor worship is a universal obligation rarely neglected except by reason of poverty or ignorance. "Among the people ancestor worship occupies a first place in giving expression to the feelings and convictions of the religious nature." The wealthy have a room of the house set apart for the tablets of the ancestors. Others have the tablets arranged in a living-room. Special occasions for worship are the time of the festival of the new year and the anniversary of the death of the ancestor.

Confucianism has had large influence upon the scholarship of Japan, although its relation to Chinese history and civilization makes it especially a Chinese religion. The system is so intermixed with other forms of belief that trustworthy statistics are not available. The adherents of Confucianism, as near as can be estimated, are distributed about as follows: Africa, 31,000; Oceanica, 25,000; Malaysia, 570,000; Asia outside of China, 7,000,000; China, 284,000,000.[1]

[1] "Blue Book of Missions," Funk and Wagnalls.

V. HINDUISM

The ancient religion of India was simple and had no trace of the evils of present-day Hinduism. This (Vedic) age came to an end in about 800 B. C. when the Brahman or priestly caste developed Brahmanism with its caste system. Hinduism is the name applied to the religion in its third and present stage. It has been described as an all-embracing system made up of whatever was desired from Vedism, Brahmanism, Buddhism, and philosophy. Hinduism is not the product of a single mind. It has no central figure or generally accepted exponent.

The "Vedas" are the sacred books of the Hindus. "Their composition probably covers a period of 1,000 years beginning with about 2000 B. C. There are four of them, and each is divided into three parts: Mantras (Hymns); Brahmana (Ritual); Upanishad (Vedic Philosophy). Beside these there are many books of secondary importance called "Smriti."

There are three gods—Brahma, Vishnu and Siva —beside 330,000,000 lesser divinities. One has said "Pantheism as a creed, grossest idolatry as the commonest expression of the religious instinct, and caste as a social system constitute the real triad of Hinduism to-day." It is difficult to find any two authorities, especially Hindu authorities, who agree in the statement of the essential features of Hinduism. The system resembles Christianity

in that it is theistic, has its trinity, its incarnations and predictions of a Messiah. There are some points of wide difference. Note: (1) It has a God (Brahm), but he slumbers on from age to age without thought, emotion or moral attributes. (2) Hinduism does not recognize the existence of a real soul. The worshipper looks for absorption as the great good. (3) Hinduism teaches transmigration. It is said 8,400,000 rebirths are possible. (4) Hinduism has no saviour and no salvation.

Among the great evils of the system may be mentioned the following: (1) Caste system. There are four main castes. These are sometimes divided into hundreds of sub-castes. Beneath all these are the people who are casteless or "outcastes." "Not only their touch, but contact with their shadow is counted a pollution by those in caste. They have no social rights that any one is bound to respect, and their degradation is almost worse than slavery." (2) Degradation of married women. Woman is the slave and toy of man. She is taught to look upon her husband as a god, and to hope for salvation only through him. (3) Abuses of Indian widowhood. "The wife's condition, however low, is a paradise in comparison, unless the widow be the mother of sons. Widow burning is not rare though forbidden by the British Government." (4) Murder of female infants and child marriage. What was practiced openly before the English came to India is secretly carried on now as the worshippers are able.

Hinduism is the prevailing religion of India. Adherents of the system are distributed throughout the world about as follows: Australasia, 1,000; Malaysia, 27,000; North America, 94,000; South America, 108,000; Africa, 277,000; Asia outside of India, 2,206,000; India, 207,146,000.[1]

[1] "Blue Book of Missions," Funk and Wagnalls.

VI. BUDDHISM

According to tradition Gautama was born about 542 B. C. He was the son of a Sakyan chief and was reared in the midst of the wealth and display of a palace. He married, and at the age of twenty-nine became the father of a son. For a long time he had been greatly distressed by the scenes of suffering and poverty around him. He renounced his home, forsook his family and began the life of a mendicant, wandering about in poverty and loneliness. After much meditation and study of philosophy he proclaimed that he had reached "Buddhahood," or the place of Great Enlightenment. From this time until his death, a period of about forty-five years, he preached his gospel. We find in Gautama, or Buddha as he is more often called, a man groping for the truth in the midst of great darkness. There is an earnestness and self-sacrifice in his life which contrasts sharply with the self-indulgence of Mohammed. He has been described as a man of "high thought, lofty morality, and virtuous conduct, who was intensely honest in his pursuit of truth and fearless and patient in the preaching of his doctrine." How much man needs divine revelation is seen by the grotesque system which he and his followers developed.

The "Pitakas" are the writings of greatest authority among the Buddhists. There is no evi-

dence that Buddha ever wrote anything during his life. The Pitakas were written after his death and embody his doctrines as remembered by his contemporary followers.

Buddhism does not recognize a Supreme Being. It has been called a "pessimistic system of philosophy, at least passively atheistic." Buddha is elevated "into a kind of semi-deification as an object of worship." Since there is no personal god there is no true prayer; but, in its place, the expression of a wish at the Buddhist shrine. Man has no soul. There being no Supreme Being there can be no true notion of sin. Buddhist "salvation means an escape from existence which is regarded as inherently and only evil and full of suffering."

Buddha accepted the doctrine of transmigration from Brahmanism. Its absurdities may be judged from the following: "We read that he (Buddha) was born eighty-three times as ascetic, fifty-eight times as monarch, forty-three times a deva, twenty-four times as Brahman, eighteen times as ape, ten times as deer, six times as elephant, ten times as lion, once a thief, once a gambler, once a frog, once a hare, once a snipe, and once he was embodied in a tree. As a Bodisat (a predestined Buddha) he could not be born in hell, nor as vermin, nor as a woman. He could descend no lower than a snipe."

The "Middle Path" to which all Buddhists are recommended consists of: (1) Right beliefs or views; (2) Right feelings or aims; (3) Right

speech; (4) Right action; (5) Right livelihood; (6) Right endeavour or training; (7) Right memory; (8) Right meditation. Five precepts are binding upon all. They are: (1) One should not take life; (2) One should not steal; (3) One should not commit adultery; (4) One should not lie; (5) One should not drink intoxicating liquor. In the sacred books anger, hatred, pride, hypocrisy, love of evil company and love of riches are condemned. On the other hand love, self-control, forbearance, recognition of equality, filial love and reverence for age are approved. It has been said that the end of Buddhist morality is self-interest. It is recognized that to be morally better is to be happier.

Though Buddhism gives so little help or hope to the people religiously, it is a blessing socially to those who have lived under Brahmanism. The system recognizes the equality of man and thus destroys caste and delivers woman from her terrible degradation.

Buddhism is largely a religion of Asia. In each country it has been changed to suit the desires of its new adherents. The Buddhists of the world are distributed as follows: Australasia, 4,000; North America, 5,000; Africa, 11,000; Oceanica, 15,000; Asia outside of India, China and Japan, 26,000,000; India, 9,447,000; Japan, 19,858,000; China, 83,000,000.[1]

[1] From "Blue Book of Missions," Funk and Wagnalls.

VII. MOHAMMEDANISM

Compared with the older religions of Asia Mohammedanism is of recent origin. Mohammed was an Arabian by birth and training. He was born at Mecca in 570 A. D. In youth he became a trader and made expeditions into Palestine where he came in contact with Judaism and Christianity —probably both in corrupted forms. The religion of Arabia was a degrading polytheism with which he was much dissatisfied. His marriage to a wealthy lady gave him leisure. He spent much time in meditation at a lonely cave. Here it was that he evolved his religious system, at least the beginnings of it, and here he was subject to strange fits or prostrations which some regard as epileptic fits but which he regarded as visions from heaven. He launched the new religion on the proposition: "There is no god but God, and Mohammed is His prophet." No doubt the first part of this statement was borrowed from Judaism and Christianity.

His wife "Khadija" was his first convert, but others came slowly. After three years he had but forty followers. It was not until he began to use the sword for the propagation of the faith that the movement began to take on gratifying proportions. To battle he led his followers promising them that if they died fighting for "Islam" (Islam means passive resignation to the will of God, but is often used to designate the religion) they would go immediately to a sensual paradise; if they lived they

would share with him the booty taken in war. To those against whom he fought he offered the choice of three things: (1) They might become Mohammedans; (2) They might be the servants of the Mohammedans; (3) They might be slaughtered. They usually chose the first, and the religion grew rapidly, occupying Arabia, North Africa, and then crossing to Spain and France in Europe; it captured Palestine, and moved on Europe from the east also, and became the terrible enemy of Christianity until defeated in important battles in the east and west.

The Koran is the sacred book of the Mohammedans. The doctrines and probably the words are those of Mohammed but the work was produced from memory after his death. It has one hundred and fourteen chapters and is a little smaller than our New Testament. The work contains a strange mixture of falsehood and truth. Its teachings are "partly heathen, partly Christian, but for the most part borrowed from Talmudic Judaism." In speaking of the Koran Mr. S. M. Zwemer, who has been a missionary to Arabia more than fifteen years, says: "The defects of its teachings are many: (*a*) It is full of historical errors; (*b*) it contains monstrous fables; (*c*) it teaches a false cosmogony; (*d*) it is full of superstitions; (*e*) it perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women, and petrifies social life. All this, however, is of minor importance compared with the fact that the Koran ever keeps the supreme question of salvation from sin in

the background, and offers no doctrine of redemption by sacrifice. In this respect the Koran is inferior to the sacred books of Egypt, India and China, though unlike them it is monotheistic."[1]

The Moslem believes: (1) There is one God. "Absolute sovereignty and ruthless omnipotence are his chief attributes, while his character is impersonal"; (2) Mohammed is the prophet of God; (3) There are angels, jinn (a kind of mortal spirits, either good or bad, much feared by the ignorant) and demons. Of course the jinn is a pure invention while the angels and demons are grossly distorted; (4) There is to be a day of judgment and a resurrection. However, the Moslem and the Christian interpret these terms differently; (5) Predestination is a strong article of faith.

The teachings of Mohammedanism concerning the major and minor prophets are interesting, especially to the Christian. Mr. Zwemer says:

"Mohammed is related to have said that there were 124,000 prophets and 315 apostles. Six of the latter are designated by special titles and are the major prophets of Islam. They are as follows: Adam is the chosen of God; Noah, the preacher of God; Abraham, the friend of God; Moses, the spokesman of God; Jesus, the word of God; and Mohammed, the apostle of God. In addition to this common title, Mohammed has 201 other names and titles of honour by which he is known!

[1] "Religions of Mission Fields," p. 242. Student Volunteer Movement.

"Only twenty-two others—minor prophets—are mentioned in the Koran beside these six, although the host of prophets is so large. They are: Idris, Hud, Salih, Ishmael, Isaac, Jacob, Joseph, Lot, Aaron, Shuaib, Zacharias, John the Baptist, David, Solomon, Elias, Elijah, Job, Jonah, Ezra, Lokman, Zu'l-Kifl, and Zu'l Karnain.

* * * * * *

"Jesus Christ is always spoken of with respect, and is one of the greater prophets. But the idea Moslems have of Christ is, after all, a very degrading caricature instead of a true portrait. They say He was miraculously born of the Virgin Mary; performed great and also puerile miracles; was an apostle of God strengthened by Gabriel, whom they call the Holy Spirit; He foretold the advent of Mohammed as Paraclete; the Jews intended to crucify Him, but God deceived them, and Judas was slain in His stead. He is now in one of the inferior stages of celestial bliss; He will come again at the last day, will slay Antichrist, kill all swine, break the crosses that are found on the churches, and remove the poll-tax from the infidels. He will reign justly for forty-five years, marry, and have children, and be buried in a grave ready for Him at Medina, next to Mohammed.

"Islam denies the incarnation and atonement. Therefore, with all the good names and titles it gives our Saviour, Islam only proves itself the Judas Iscariot among false religions by betraying the Son of Man with a kiss. Mohammed has

usurped Christ's place in the hearts and lives of his followers. His word is their law, and his life their ideal. Every religion has its ideals and seldom rises above them. All pious Moslems consider their prophet as the ideal of perfection and the model of conduct. To be perfect is to be like Mohammed. The great sin and guilt of the Mohammedan world is that it gives Christ's glory to another. All the prophets that came before are supplanted. In the Koran Mohammed is human; tradition has made him sinless and almost divine. He is called Light of God, Peace of the World, and First of all Creatures. What history calls the faults of Mohammed's character, Moslems consider his perfections or privileges, and therefore the Mohammed of sober history and the Mohammed who has all the halo of tradition, are two different persons. Koelle's life of Mohammed shows this very plainly, and should be read by all who want to know why Moslems admire their prophet.

"They believe he now dwells in the highest heaven and is several degrees above Jesus, our Saviour, in honour and station. His name is never uttered or written without the addition of a prayer. Yet a calm and critical study of his life proves him to have been an ambitious and sensual enthusiast, who did not scruple to break nearly every precept of the moral law to further his ends." [1]

According to Mohammed "a Moslem is one who is resigned and obedient to God's will and bears

[1] "The Nearer and Farther East," pp. 19–22. The Macmillan Co.

witness that there is no god but God and Mohammed is His apostle; and is steadfast in prayer, and gives zaket (alms) and fasts in the month of Ramazan, and makes a pilgrimage to Mecca, if he have the means."

The Moslem may live in gross sensuality. Mohammed set his followers an example in this. At the time of his death he had nine living wives. His heaven is a place where every appetite of the flesh may find full gratification.

A glimpse of Islam's morals may be had from the following: "The very sanctuaries of religion, the pilgrim centres in the unoccupied lands, are centres of immorality. This is true of Meshed, Kerbela, Lhasa, Medina and Mecca. 'The Meccans appeared to be distinguished,' says Burton, 'even in this foul-mouthed East, by the superior licentiousness of their language. Abuse was bad enough in the streets but in the house it becomes intolerable.' Temporary marriages, which are a mere cloak for open prostitution, are common in Mecca and are, indeed, one of the chief means of livelihood for the natives. Concubinage and divorce are more nearly universal than in other parts of the Moslem world; unnatural vices are practiced in the Sacred Mosque itself, and the suburbs of the city are the scenes of nightly carnivals of iniquity, especially after the pilgrims have left and the natives are rich with the fresh spoils of the traffic." [1]

[1] S. M. Zwemer, "Unoccupied Mission Fields of Asia and Africa." Student Volunteer Movement.

Mohammedanism as the hope of man is briefly reviewed by Principal Fairbairn: "The God of Mohammed . . . spares the sin the Arab loves. A religion that does not purify the home cannot regenerate the race: one that depraves the home is certain to deprave humanity. Motherhood must be sacred if manhood is to be honourable. Spoil the wife of sanctity, and for the man the sanctities of life are perished. And so it has been with Islam. It has reformed and lifted savage tribes; it has depraved and barbarized civilized nations. At the root of its fairest culture a worm has ever lived that has caused its blossoms soon to wither and die. Were Mohammed the hope of man, then his state were hopeless; before him could only lie retrogression, tyranny and despair." [1]

Mohammedanism is the prevailing religion in Northern Africa, Arabia, Persia, Turkey, Turkestan and Malaysia. According to reliable estimates [2] Moslems are distributed about as follows: Australasia, 3,000; South America, 10,000; North America, 15,000; Europe, 8,200,000; Malaysia, 20,760-000; Africa, 68,000,000; Asia outside of China and India, 78,000,000; China, 30,000,000; India, 62,-500,000.

[1] "The City of God."

[2] All these statistics except for North America, South America and Malaysia are from "World Almanac," 1913, p. 531. The three excepted are from "Blue Book of Missions," 1907.

VIII. JUDAISM

The Jews of to-day are divided into two great classes—the Orthodox and the Reformed. The following articles express fundamental principles upon which all believers in Judaism agree: "I. We believe that there is one God, an only Being, eternal, spiritual, and most holy, who created heaven and earth and ruleth the world with perfect wisdom, with infinite justice and everlasting love. He is one God and none besides Him. Him we are bidden to love with all our heart, and all our soul and all our might, exclaiming: 'Hear, O Israel, the Lord our God, the Lord is One.' II. (*a*) We believe that all men are children of God, endowed with an immortal spirit, destined to share in the eternal happiness by following His ways of righteousness. (*b*) We also believe that Israel, having been the first to recognize God, hath received a special revelation of His will with the mission of being His chosen priest among the nations to lead them to truth and salvation. III. We believe that God ruleth and judgeth all men and nations in righteousness and love. By reward and punishments, by joys and sufferings, He educateth and leadeth them to ever higher aims, until at last they shall arrive at the end of all time, when truth, justice and peace shall unite mankind in the life of divine love and eternal salvation, and God will be King and Father of all. This is the Kingdom of

God for which we all hope and wait, and for which we work with all the strength of body and soul." [1]

Maimonides, at the close of the twelfth century, formulated the thirteen articles of faith which the Orthodox Jews of the present day accept. They read as follows:

"God and His attributes.—(1) I firmly believe that God is the Creator and Ruler of all creatures and that He alone was, is, and will be the maker of everything. (2) I firmly believe that the Creator is One: that there is no unity like unto His in any way; and that He alone was, is, and will be our God. (3) I firmly believe that God is Incorporeal, and that He has not any corporeal qualities, and that nothing can be compared unto Him. (4) I firmly believe that God was the first and will be the last. (5) I firmly believe that it is God alone to whom we ought to pray, and that no other being ought to be addressed in prayer.

"Revelation and prophecy.—(6) I firmly believe that all the words of the prophets are true. (7) I firmly believe that the prophecy of our teacher, Moses, was a prophecy in the truest sense of the word, and that he was the chief of all prophets, both of those before him and those after him. (8) I firmly believe that the Torah, at present in our hand, is the same that was given to our teacher, Moses, peace be with him. (9) I firmly believe that this Law will not be changed, and that no other Law will be revealed by the Creator, blessed be His name.

[1] Kohler, "Guide for Instruction in Judaism," p. 47.

"God's providences and justice.—(10) I firmly believe that God knows all the deeds of the sons of men, and all their thoughts; as it is said, He who hath formed their hearts altogether, He knoweth all their deeds. (11) I firmly believe that God rewards those who keep His commandments, and punishes those who transgress His commandments.

"The Messiah.—(12) I believe that the anointed (the Messiah) will come; and although He tarries, I wait nevertheless every day for His coming.

"Future life.—(13) I firmly believe that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be His name.

"The Talmud.—The Orthodox Jews further believe that on Mount Sinai Moses received two revelations; that one found body in the written law, and that the other was handed down orally from generation to generation. The oral tradition was reduced to writing and called Mishna. The comments, criticisms, explanations and discussions of the learned rabbis were also collected and called Gemara. Mishna and Gemara together are called Talmud, and obedience is due its prescriptions. 'The Chief Rabbi has resolved not to permit a single infraction of the Oral Law, but to have the whole Talmud received and acknowledged as divine,' were the words of the Chief Rabbi of Great Britain, when he confirmed the ban of excommunication against the minister and congregation of the Reformed Synagogue in London in 1845.

"Beliefs of Reformed Judaism.—The Reformed

Jews are now agreed in their dissent from Orthodoxy, but are divided in principle—some entirely ignoring the Divinity of the Old Testament, some accepting so much of it as Divine as suits their own tastes, and some retaining a little of both Scripture and Talmud. They have given up hope of the coming of a personal Messiah, but they wait for the coming of the Messianic age, 'when justice will reign supreme and love will bind man unto man.' They do not desire to go back to Palestine and have abandoned the use of the Hebrew language in prayer. All sacrificial prayers are omitted, and laws and statutes are set down according to the present time. Thus the creed of the Reformed Jews is a mixture of Unitarianism, indifferentism, and intellectual rationalism which elevates philosophy above religion.

"Modern Judaism is vastly different from the religion inculcated by the Law of Moses. Reformed Judaism is more and more conforming its services to those of the Christian Church. . . .

"Orthodox Judaism holds tenaciously, like the Pharisees of our Lord's day, to the letter of the Law. But, alas, the scriptures of the Old Testament are an almost unknown book to the great mass of its followers. The Old Testament is formally read in the synagogues every Sabbath, a chapter at a time, but it is not often found in their dwellings and the Jews are generally ignorant of its contents. They do not know the prophecies about the Messiah, and to those of them who do, it

is a very superficial knowledge. The Bible is crowded out by the Talmud. And the Talmud is but the tradition of the fathers, such as our Saviour accused the Jews of using to pervert the Scriptures. Thus Orthodox Judaism, it has been well said, wastes its strength in laborious triflings and unprofitable acuteness, for which the Talmud alone is responsible. Six hundred and thirteen precepts are contained in this immense work, which controls and governs the life of the Orthodox Jew and decides even questions of the highest moment for him.

"Circumcision, the redemption of the first-born, and the bar-mitzvah (son of the commandment) are the three ceremonies in the religious life of the Orthodox Jew which are directly traceable to ancient times. The wearing of the phylacteries and the fringes, and the putting of the m'zuzah (sign) upon the door-post are based upon Scripture passages, as they were interpreted by the rabbis, who contributed to the Talmud. Eighty days of the year have to be sacrificed to religious duties and observances. Twenty-one services every week are held in the synagogue all the year round. The grace after every meal takes up about ten minutes. No water should be drunk, no food be eaten, no flower be smelled, yea, no thunder be heard without the offering of the prescribed prayers. Birth or death, joy or sorrow, all require special prayers and religious exercises. The festivals of Biblical times are still kept, but, alas, are buried under a

mass of liturgical and ceremonial prescriptions of the Talmud. In brief, Talmudism is slavery of the mind, unparallelled, except perhaps by the popery of the dark ages of Christendom.

"The weakness and evils of both Orthodox and Reformed Judaism are caused by the fact that in neither section does the Word of God pure and simple hold sway. The Orthodox Jew has added to the Word of God; the Reformed has taken away from it."[1]

Most of the Hebrew race cling to Judaism in some form. The Jews have no national home, but according to prophecy, are dispersed throughout the earth. About 9,000,000 of the Jews of the world are found in Europe; 2,100,000 of these are in Austria Hungary and 5,400,000 are in Russia; Asia has about 700,000, Africa 400,000, Australasia 17,000, and South America 9,000 Jews; 1,100,000 is the estimated Jewish population of the United States.[2]

[1] Rev. Louis Meyer, "Religions of Mission Fields," pp. 216–220.

[2] The above statistics taken from the "World Almanac," 1913, p. 531, are probably quite conservative, especially with regard to South America and the United States. Some authorities claim 22,000 Jews for South America and 2,044,000 for the United States. About 900,000 of the Jews of the United States are found in New York State and most of these in New York City. The Jews are coming to this country at the rate of about 90,000 per year.

IX. ROMAN CATHOLICISM

The Roman Catholic Church as we have it today is not the work of a single mind or a single generation. Its organization, doctrines, standards and abuses are the product of centuries of development.

To those who live in Christian lands it might seem unnecessary to comment on this religious system, since we come so frequently in contact with it. It must be remembered, however, that Catholicism in the United States or Great Britain is very different from the same religion in Mexico or South America. In enlightened Protestant lands Catholicism is what it *must* be ; in the Catholic countries of Europe, and especially of the Western Hemisphere, it is what it *can* be. Protestant civilization has a standard of morals and respectability which does not exist under priest-controlled governments. Hence, Catholicism's degrees of badness. In countries where the ignorance of the people will permit, the priest often assumes the right to dictate, not only in matters spiritual, but also in affairs financial, domestic, and political. Some evils of the priesthood are illustrated in the following :

"The open avarice of the priests is the most shocking and deplorable thing about Romanism in the countries where it has had unchecked development. They charge a fee for everything,—for

baptisms, marriages, masses, funerals, all,—insist on payment in advance, and instead of a fixed schedule vary the fee, demanding always as much as they think they can get. So exorbitant is their usual price for marriage that thousands of couples in every Catholic country live together and rear their children without having been married."[1]

"After having persuaded a man that being a holy priest he can really do no wrong, and after putting in his hands, like clay for the potter, the wills and virtue of his flock, the Church places the same priest under the artificial restraints of celibacy and poverty. To the clamour of his animal passions and of his human concupiscence he now applies the specious reasoning which he has already learned, namely, so long as he is a holy priest his conduct as a man does not matter. There can be but one result. In countries where a powerful and evangelically trained public sentiment does not restrain them, Catholic priests are the embodiment of venality and sexual corruption. They are in this largely the victims of a system. Having little recourse for personal religion except that of artificial absolution at the hands of another man, as sinful, perhaps as themselves, an absolution which can by no sort of means satisfy the conscience, they are on the other hand beset by temptations and opportunities to which not even the purest and most robust of Christians could safely be exposed.

"The emphasis on sexual impurity which is the

[1] Geo. B. Winton, "Religions of Mission Fields," pp. 283–284.

inevitable concomitant of that theory which underlies the celibate priesthood, is carried still farther in the practical workings of Catholicism by the degrading intimacies and treacherous suggestions of the confessional. A morbid morality has thrown into powerful relief this particular weakness of the flesh, until, by the very reaction of human nature against the over-refinements of a theology which offers no efficient remedy for the evil which it augments by so constantly condemning, Catholic populations have become notorious as among the most corrupt in the world.

"This connection between the tenets of the Catholic faith and the condition of the priests and people in Catholic countries will serve to explain the statement made above, that the defects of Catholicism are radical; they inhere in her fundamental doctrines. Given the power, the temptations and the moral bias which are the lot of a man trained to be a priest, and the chances are so favourable for his downfall, that virtually his only hope is in a bracing atmosphere of public sentiment. That, however, he cannot have if surrounded by an ignorant and subservient people. The countries where Catholicism is predominant should be cultivated by the evangelical churches as mission fields, not merely that many people may receive a clearer conception and experience of Christianity than that given by Catholicism, but also that Catholicism itself, which has there grown stagnant by uninterrupted power, may be toned

up by the wholesome pressure which will come upon it through popular enlightenment. Catholicism, as scarcely need be said, has many elements of Christian truth, and when raised to its best estate through competition with Protestantism amid an intelligent and moral population, may prove a valuable agency for developing religious life among men.[1] But those that have to deal with it, from without or from within, should never forget that it has at its very centre a gnawing worm of error. The minister of the Gospel is a prophet, not a priest. He cannot forgive sins. He cannot offer a propitiation. He cannot open or close the gate of heaven. Christ's people are all priests—a kingdom of priests—in the sense that each can for himself plead the merits of the one great Sacrifice, and offer the incense of a holy life, itself a living sacrifice. But, in the sense of mediation, since Christ there are no priests."[2]

Beside the evils that are the direct outgrowth of the priesthood and false system of Catholicism, are others which are the accompaniments of the system—that must be present if the system is to be maintained. A thorough Christian civilization, a high educational standard, a knowledge of the Bible with true conceptions of liberty, religious and political, tend to undermine Catholicism. Hence the attitude of the papacy and priesthood

[1] It is doubtful whether Catholicism, under the very best conditions, justifies the latter part of this statement.—Author.

[2] Geo. B. Winton, "Religions of Mission Fields," pp. 273–275.

towards institutions and conditions much treasured by Protestants. Quoting from Mr. Winton again:

"A corollary of the theory that the priest's authority in religious matters is absolute is that the people should not think too much for themselves. The exact definition of how much they should think becomes, of course, a flexible matter, which must be left to the priest. To keep intact the integrity of his somewhat artificial system, he is sure to find it desirable for them to think as little as possible. It is especially trying to him for them to think on the basis of Scripture. The most ignorant man, with the Bible in his hands, can ask questions which will shake the Catholic fabric of doctrine to its centre.

"The result of all this has been that wherever Catholicism is in the ascendent the Bible is a prohibited book and schools are at a discount. These are two great crimes against humanity. It is, unfortunately, no more necessary to adduce facts in illustration of them, than to quote testimony to prove the corruption of the priests. The facts are universally known. They cry to heaven. Under the pretext of protesting against godless education, Catholicism is the enemy of the public school in every nation, openly when it is safe, covertly otherwise, but implacable always. If this attitude were really sincere it would be a position worthy of respect. The best thought of the world holds that religious training should be an integral part of education; the thing she is really fighting is the

enlightenment of the people, and the very simple reason for this is that once they are enlightened the priests can no longer assert over them their authority."[1]

Mr. Winton farther suggests that the Catholic Church divorces morality from religion: "By making the sanctions of the church depend on compliance with purely ceremonial requirements,—acts which do not take hold upon the moral consciousness nor involve any inward change,—Catholicism has come to exhibit the surprising phenomenon of bad men and women who are, as they believe and have been taught, good Christians. . . .

"The Christian religion, as I have already pointed out, has but a poor reputation among the thoughtful in those countries where the Catholic Church, unchallenged and unchecked, is its only representative. And no wonder. The highwayman and thief are there often reckoned good Christians. The bull-fighter and the low cheat may be loyal sons of the church. Men by paying to the priest not only get pardon for their past sins, but for those which they intend to commit. The priest will—also for a price, paid in advance—engage to interfere with the disposal of affairs in the spirit world and to lighten the penalties of those who were hurried there without due preparation.

"So it comes to pass that one's welfare, present and eternal, depends upon how he stands with the priest, who, having charge of those things, kindly

[1] Geo. B. Winton, "Religions of Mission Fields," pp. 275–276.

reduces it all to a financial schedule, so that he may know just how to dispose of it. The principle of absolution, of delegating all moral responsibility, is thus firmly established. The people will not think, because the priest thinks for them. They need not heed their consciences, for he is the conscience of them all. Thus are they robbed of that moral development without which there can be no true religion, and still less any true morality. Religion, which should develop the moral nature and be a tonic and stimulant to the spiritual man, has become merely an objective spectacle, moving indeed, and highly respected, but external nevertheless and unmoral. The unfortunate but inevitable tendency to venality on the part of the priests only makes matters worse. Men lose respect for a salvation that can be bought, and even more for a religious teacher who professes to sell it." [1]

The Catholic Church complains against Protestant missionary enterprise on the ground that missionaries are sent into territory dominated by Catholicism. A few years ago a great Protestant missionary convention was visited by dignitaries of the Roman Church who insinuated that the non-Catholic churches should be charitable enough to confine their operations to non-Christian lands. Without careful investigation it might seem that Catholicism has reason for her complaint in the matter. However, when the evidence is examined and the testimony of scores of trustworthy author-

[1] "Religions of Mission Fields," pp. 282–283.

ities has been received it is found that such fields as Mexico and South America, while nominally Christian, are dominated by superstition, ignorance and immorality unknown in truly Christian lands. Whether or not people living under such religious instruction as is herein described are as much in need of the Gospel of Christ as those who live under Hinduism or Mohammedanism is a question for the reader to decide.

Catholicism predominates in Ireland, the countries of southwestern Europe, South America, Mexico, the Philippines and other islands beside many smaller areas. The Roman Catholics of the world number 268,000,000. About two-thirds of these, 179,100,000, live in Europe. There are 12,763,234 Roman Catholics in the United States.[1] Care must be taken in comparing these statistics with those of the Protestant churches, for the Catholic Church counts all the members of the family, even small children, among its communicants.

[1] "World Almanac" for 1913, pp. 531–532.

PART II

The Fields

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The Fields

I. ASIA

THE vast continent of Asia has an area of 17,053,248 square miles,[1] thus comprising about one-third of the land surface of the earth. It is considerably larger than North and South America combined.

More than one-half of the people of the globe live in Asia. Reliable authority places the population at 902,094,774.[2] The continent is largely under the domination of three great governments which control populations about as follows: China, 407,253,000;[3] England, 302,000,000; Russia, 25,000,000.

To the student of missions Asia is of preëminent importance. Here are found the well-known and populous mission fields of China, India and Japan, and in addition populations practically unknown and uncared for by the Christian world but not lost to the eye and love of God. We shall pass to a brief survey of these fields, having regard to relative importance in the allotment of space to each.

[1] Rand, McNally & Co. Atlas, 1912. [2] *Ibid.* [3] *Ibid.*

1. China

The Chinese Republic has a territory of about 4,277,170 [1] square miles, comprising about one-third of all Asia. It is thus much larger than the whole of Europe. The republic is composed of China Proper, which is made up of the eighteen provinces and comprises about one-third of the area of the whole, and the vast dependencies of Manchuria, Mongolia, Chinese Turkestan (or Sin Kiang) [2] and Tibet.

To speak of the "climate of China" is as indefinite as to speak of that of the United States. China reaches a little farther to the north and a little farther to the south than does the United States, and is subject to similar variations of altitude, moisture, temperature and health conditions. Tibet is a vast plateau lying between the two highest mountain chains in the world, and is thus prevailingly cold and often bleak and barren. On the other hand certain provinces of China Proper are so hot and unhealthful at certain seasons of the year as to be oppressive and even dangerous to the foreigner. Between these extremes lie the various mild or invigorating climates enjoyed in many of our states.

The Chinese nation boasts greater antiquity than

[1] Rand, McNally & Co. Atlas, 1912. The estimates of the area of China differ widely because of the ill-defined boundaries of some of the dependencies.

[2] Sin Kiang is sometimes reckoned as one of the provinces. In that case there are nineteen provinces and only three dependencies.

any other in the world. For thousands of years there was little change or progress in the governmental affairs of this people, until February, 1912, when the old Manchu Dynasty was overthrown and a republic established to succeed the empire. The new government seems able to sustain itself, and is proving strong and wise enough to cope with the great problems of the young republic, much to the surprise of Western nations. The change means an open door for Western commerce, education, ideas and progress; and probably greater liberty and protection for the Christian missionary.

Numerically, China is the greatest of nations. The population is 407,253,253.[1] This far exceeds the total population of the earth outside of Asia and Europe. Nearly one-fourth of the earth's inhabitants live under the Chinese government. To get a fair idea of the density of the population, however, one must remember that nine-tenths of the people of China live in China Proper, which comprises only one-third of the territory of the republic. The dependencies of Sin Kiang and Mongolia only have about two persons to the square mile, while in the eighteen provinces the population ranges from sixty-seven to the square mile in Kwang-si to 683 in Shan-tung. The average for China Proper will materially exceed 250 per square mile. The square mile average for North America is a little above twelve. Though the population of China is so great, the large cities are comparatively

[1] Rand, McNally & Co. Atlas, 1912.

few. There are no cities that compare with New York and Chicago in size, and only eleven that have over 500,000 inhabitants.

Socially, China is as well off as one could expect, considering the dark and Christless religions that have prevailed there these thousands of years. Confucianism has had high moral standards but has "lacked in moral dynamics to make them more than partly realized in social life." Buddhism, Taoism and Mohammedanism have not only lacked the "moral dynamics" but the moral standards. To those who think that China does not need social uplift, it will be interesting to know that an intelligent Chinaman thought that the first chapter of the epistle to the Romans was positive proof against the antiquity of our Scriptures, "for," said he, in speaking to the missionary with whom he conversed, "there is a passage," pointing to Romans i., "that you wrote yourself after coming here and getting acquainted with the Chinese."

Trustworthy authorities[1] give the religious statistics of China as follows: Confucianists and Taoists, 284,000,000; Buddhists, 83,000,000; Mohammedans, 33,000,000; Polytheists, 17,000,000; Roman Catholics, 968,168; Protestant Christians, 470,184; Jews, 20,000. Balance miscellaneous.

[1] Of the statistics given above, those of Catholicism and Protestant Christianity are from the "World Atlas of Christian Missions." The others are from the "Blue Book of Missions." The "Atlas" is published by Student Volunteer Movement and the "Blue Book" by Funk and Wagnalls.

One is likely to be led astray by these statistics unless he remembers that the Chinese, as one has said, "are liberal in matters of religious belief so far as to share their worship among the three systems,—Confucianism, Taoism and Buddhism. The proportion belonging to each is hard to estimate, for the prudent Chinese does in religious matters what the shrewd Yankee does in business,—takes a share in each."

China has 4,475 [1] foreign missionaries and 13,375 [1] native workers. At the first glance this may seem like a large evangelizing force. By calculation, however, we find that there is but one missionary to each 90,000 of the population, and that the parish of this one missionary covers an area of approximately 1,000 square miles. If the state of Ohio had forty-five Protestant ministers, and each of these ministers had three helpers, that state would be about as well supplied with workers as China is at the present time. (Ohio has about 9,000 ministers.) Ohio has decidedly the advantage in this comparison because of her facilities for communication and transportation.

As might be expected in a country where there is one hundred times as much work as the missionary force can accomplish, the workers are very unequally distributed. One province is so highly favoured as to have one missionary to every 27,000 of the population. Of course the thorough evangelization (?) of this province means that some

[1] See table.

other district must suffer a dearth of labourers greater than the average. Kwei-chau has 332,000 persons to each missionary.

The cities are the strategic centres in any mission field. These populous communities are usually occupied first, and workers sent out from them to surrounding towns and villages. In view of this truth it is amazing to know that of the 2,033 walled cities of China 1,557 are without missionaries.[1] In the province of Ho-nan "more than 1,846 cities, towns and important villages are located, while there are, in addition, countless numbers of hamlets and villages which cannot be marked. Though it is now more than a generation since the first Protestant missionaries entered the province, and over twenty years since the first permanent station was opened, the total number of centres occupied by all societies (out-stations not being counted) does not exceed twenty-nine. Here lies part of the problem of the evangelization of China; and let it be remembered that this is but one of the nineteen provinces of China Proper."[2]

"Of the eighteen provinces, it is difficult to speak at all accurately as to what districts are wholly without the Gospel, since we have no reports of itineration. Apparently four-fifths of Kan-su, Yun-nan, Kwei-chau and Kwang-si are not only absolutely unreached, but are likely to remain so until missionaries are near enough to be acces-

[1] S. M. Zwemer, "Unoccupied Mission Fields," p. 51.

[2] "China's Millions," February, 1908, p. 27.

sible to the people."[1] According to this estimate we have in these four sparsely settled provinces a field as large as the combined areas of New York, Pennsylvania, Ohio, Missouri, Wisconsin and Colorado, with a population about equal to the combined populations of these states, without any regular preaching of the Gospel.

Of the people of China Proper perhaps one-tenth are Mohammedans. These thirty-three or more millions of Moslems total a population greater than the whole population of that portion of the United States lying west of the Mississippi River. For various reasons these people have been overlooked or neglected. With a few unimportant exceptions, there is no missionary work being done among them and no literature suited to their needs.

Turning from China Proper to the dependencies, we find a need equally great and harder to supply because of the vastness of the territory involved.

Manchuria, a dependency lying to the northeast of China Proper, and exactly north of Korea, has twenty-four mission stations and 107 missionaries. The average mission station has 750,000 people scattered over an area of 15,000 square miles, under its care. To the west of Manchuria and north and northwest of the eighteen provinces is the vast territory of uncertain boundary known as Mongolia, the largest of the dependencies. This district is sparsely populated—about two persons to the square mile. There are four mission stations with

[1] Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

a total of ten missionaries. Here an average station with two or three missionaries must supply the spiritual needs of 650,000 persons scattered over a modest parish of 342,000 square miles. (A territory larger than Colorado, Nebraska, Missouri, Indiana and New York combined.) Mr. S. M. Zwemer says that 2,000,000 of Mongolia's people are wholly unreached. Chinese Turkestan is the western dependency south and southwest of Mongolia and west and a little north of China Proper. Here eighteen missionaries live at three mission stations. About 200,000 natives living in an area of 183,000 square miles are dependent upon one mission. The fourth dependency, Tibet, lies directly west of the eighteen provinces. In this peculiar country of 6,500,000 souls there is no Christian missionary. Religious intolerance and fanaticism have thus far prevented the establishment of a single station within its borders. Occasionally a missionary or colporteur will cross the border into the forbidden land despite the risk involved.

China, with her unconverted and unevangelized millions, stands out as a mighty challenge to the Christian world. Knowing the character of our Lord and His interest in the spread of His Gospel and the deliverance of men from the thraldom of sin, one cannot believe that it is the will of God that China should be religiously where she is today, or that she be passed on by the present generation of Christians to the next, to be in turn neglected by them. Shall this great nation be

evangelized, or must it be confessed that Christian consecration is insufficient for the task ?

Salient Facts About China

Area : 4,277,170 square miles.

Population : 407,235,253.

Government : Republic.

Religions : Confucianism, Taoism and Buddhism prevailing. Mohammedanism strong.

Recent national achievements : A new republic. Great industrial, commercial and intellectual awakenings. Opium trade being suppressed.

China has

Twenty-four centuries' growth for Confucianism and Taoism.

470,184 Protestant Christians.

1,557 walled cities without missionaries.

4,475 Protestant missionaries.

13,375 native helpers.

PROTESTANT MISSIONS IN CHINA[1]

DENOMINATIONS AND SOCIETIES.	*Year of first work in this field.*	*Foreign Missionaries.*	*Native Workers.*	*Stations and Out-stations.*	*Schools.*	*Native Adherents.*	*Total native contributions in U. S. money.*
American and Canadian Societies:							
American Bible Society	. . .	10	. . .	. . .	. . .	. . .	. . .
Advent Christian	1897	13	40	11	15	750	$ 500
American Friends	1891	10	36	3	7	1,025	. . .
Baptist, American	1836	164	380	. . .	121	. . .	6,670
Christian and Miss. Alliance	1889	95	171	61	35	1,340	2,117
Congregational	1847	133	781	258	146	10,371	18,705
Disciples of Christ	1886	61	186	28	31	1,013	1,459
Episcopal	1835	140	377	102	114	2,733	11,484
Evangelical Association	1904	13	29	4	. . .	. . .	. . .
Evangelical Lutheran Church	1912	1	. . .	. . .	. . .	. . .	. . .
Free Methodist	1905	11	8	4	3	26	5
Lutheran Brethren	1902	14	. . .	. . .	12	75	. . .
Mennonite Brethren in Christ	1897	3	. . .	1	. . .	. . .	. . .
Methodist Episcopal	1847	277	2,740	315	942	37,676	23,834
Methodist Episcopal (South)	1848	50	77	6	38	.	2,869
Methodist Church (Canada) *	1890	93	58	64	. . .	1,523	. . .

Presbyterian Church in U. S.	1844	331	694	. . .	448	21,875	. . . .
Presbyterian Church (South)	1867	93	170	88	30	5,546	5,830
Presbyterian Church (Canada)	1888	74	78	38	25	2,061	. . . .
Presbyterian Church (Reformed)	1895	14	10	7	10	164	. . . .
Reformed Church in U. S.	1900	26	28	9	4	128	100
Reformed Church (Dutch)	1842	32	119	52	40	1,845	10,816
Southern Baptist Con.	1845	140	305	257	175	9,990	9,315
Seventh Day Baptist	1850	12	13	2	4	75	2,000
Seventh Day Adventist	1902	56	128	48	25	1,137	2,115
United Brethren	1889	11	35	. . .	. . .	. . . .	722
United Norwegian Lutheran	1903	35	. . . .	. . .	. . .	. . . .	. . . .
United Evangelical	1902	16	29	7	8	185	168
Woman's Union Miss. Soc.	1881	8	13	. . .	1	. . . .	. . . .
Yale Foreign Miss. Soc.	1906	8	9	. . .	1	. . . .	. . . .
Y. M. C. A. Foreign Dept. *	1896	53	. . . .	10	. . .	. . . .	. . . .
Eleven other Societies *	. . .	93	128	67	. . .	4,657	71
Total 42 American and Canadian Societies	. . .	2,090	6,612	1,442	2,235	104,195	98,780
Total 18 British Societies *	. . .	1,065	4,208	1,442	. . .	149,694	55,572
Total 14 Continental Societies *	. . .	326	735	467	. . .	26,619	13,977
Total 1 International Society *	. . .	898	1,695	974	. . .	76,196	338
Total 18 China, Aust. and Union Societies *	. . .	96	125	49	. . .	2,152	10,896
Grand Total 93 Societies	. . .	4,475	13,375	4,374	2,235	358,856	$ 179,563

[1] Statistics for all societies not marked with star were obtained directly from the secretaries in 1913. Blanks indicate no data available.

* Compiled from "World Atlas of Christian Missions," 1911, pp. 87–88, where names of societies and full statistics are given. Student Volunteer Movement.

2. India

India is a great territory of southern Asia lying south and southwest of China and southeast of Persia and Afghanistan. To the south are the Bay of Bengal, Indian Ocean and Arabian Sea. The extreme length and breadth are about equal—1,900 miles. The empire, having an area of 1,766,576 square miles, is more than one-half as large as the United States.

North India reaches to latitude 40°, about as far north as Columbus, O. Southern Ceylon extends to within 6° of the equator. The climate is usually tropical. At Jacobabad the thermometer sometimes reaches 125 degrees in the shade. In northern India are to be found the highest mountains in the world. Of course the climate here is moderate, or even very cold in some places at certain seasons of the year.

England claims supremacy over all India. More than three-fourths of the people are governed directly by British officers. The remainder live in semi-independent native states and are allowed a degree of freedom in the administration of their internal affairs. The British officer, however, is always resident at the seat of government and takes an active part in matters that concern the interests of the British Empire.

Numerically, India is second only to China. The population of 294,361,056[1] is more than three times that of the United States. The average number of

[1] Encyclopædia Britannica, 1911 edition.

persons to the square mile is about 166. The people of the country speak 147 distinct languages. Eighty-five per cent. of India's people can neither read nor write.

Hinduism is the dominating religion of India. The social conditions, which are probably worse than anywhere else on earth, are largely due to the influence of this dark cult, which has held India in its grasp for many centuries. The iniquitous caste system is one of the worst social products of Hinduism. The system owns but four main castes, but each of these is broken into many subdivisions. "There are said to be 1,866 sub-castes among the Brahmans alone, and the lower castes are still more complex—and even the outcastes have their distinctions, as binding among themselves as those among the higher classes."[1] One loses his standing in society if he marries out of his sub-caste. The outcastes have no social or religious rights that any one is bound to respect. To touch, or even come in contact with the shadow of one of them is counted a pollution by one in caste. There are about 50,000,000 outcastes in India.

Nowhere else in the world does woman suffer so much degradation, shame and general mistreatment as in India. Panditi Ramabai in summing up the duties of the Hindu married woman says, "To look upon her husband as a god, to hope for salvation only through him, to be obedient to him

[1] Rev. C. A. Janvier, "Religions of Mission Fields," p. 64.

in all things, never to covet independence, never to do anything but that which is approved by law and custom." She quotes from the great lawgiver Manu, who says, "Though destitute of virtue, or seeking pleasure elsewhere, or devoid of all good qualities, yet a husband must be constantly worshipped as a god by a faithful wife." Caroline A. Mason is authority for the following: "India has 6,000,000 wives under fourteen years of age; 2,500,000 wives under ten years of age; 27,000,000 widows; 250,000 widows under fourteen years of age and 14,000 widows under four years of age. Twenty-five per cent. of Hindu women die prematurely through the effects of early marriage and twenty-five per cent. more are invalided by the same cause." It has been said that the wife's condition is a paradise in comparison to that of the Hindu widow, unless the widow be the mother of sons.

Hinduism has 207,147,026 adherents in India. The religion is pantheistic. Almost everything is worshipped. The remark is often made that India has 333,000,000 gods. Other religions of the country have followers about as follows: Mohammedanism, 62,458,077; Buddhism, 9,476,759; Polytheism, 8,584,148; Roman Catholicism, 1,169,296; Protestant Christians, 1,753,944.[1]

The total Protestant missionary force in India

[1] Statistics of this paragraph from Encyclopædia Britannica, 1911 edition.

numbers 4,814.[1] There are 37,087 native workers. This makes a total working force of 41,901 persons. There are 9,638 stations and substations. As elsewhere where the missionary force is insufficient the workers are very unequally distributed. The great need is portrayed by the following: "The missionary literature of the last decade has thrown a vivid light upon the fact that in India—quite apart from those fields in which the present missionary staff is insufficient for the accomplishment of the work begun in them—there are vast districts which must be described as unoccupied or not effectively occupied. . . . Large portions of the United Provinces, of Eastern Bengal, Chota Nagpur, Southern Assam, the hill forests of Burma, the Central Provinces and the Central Indian Agency, and, above all, the Native States, are absolutely unmanned. . . . Two generations have passed away since the mission began work in some of these sections, yet scarcely one-third of the population have had the Gospel made known to them."[2] In 1906, of fifty districts of the United Provinces averaging 1,000,000 people each, seventeen were without ordained missionaries. That is to say, populations equalling the combined populations of New York and Pennsylvania were subjects of no work carried on by ordained missionaries. Twenty-two of the remaining thirty-three had one to four ordained

[1] See table.

[2] Report of World Missionary Conference, Edinburgh, 1910, Vol. I.

foreign missionaries each. One to four missionaries for a million people—think of it! Mr. S. M. Zwemer is authority for the statement that conditions have changed somewhat for the better since the above data was collected. Let us remember that the United Provinces form but a small portion of India.

Turning to other sections we quote the following from J. Frazer Campbell: "In Central India in the group of native states bounded on the northwest by Rajputana and the United Provinces, on the east by Bengal Presidency, and on the south by the Central Provinces, there are also unoccupied areas. The two Political Agencies of Baghelkhand and Bundelkhand are examples. The first has an area of about 14,000 square miles and a population of 1,555,024. The latter has an area of 9,851 square miles and a population of 1,308,327. This latter Political Agency has one mission station. Taking these two areas together we have a population greater than the whole of the New England States except Massachusetts; and an area nearly equal to four of them combined, with less than a half dozen workers. . . . Gwalior State has a population of over 1,000,000 and has only one mission station. Bhopal Agency, nearly as large as Bulgaria with 1,267,526 souls, has only two mission stations."[1] Baluchistan, which lies to the extreme west and is usually classed as a part of India, is a little country of 130,000 square miles

[1] "Unoccupied Fields in Central India," pp. 5, 8.

and a population of 900,000. The religion of the land is Islam. This area, larger and more populous than the state of Colorado, has but one mission station.

Let it be remembered that here is no list of the unoccupied fields of India. The above are but examples of needy portions of the great empire. Placing the illiteracy per cent. much higher than is done by some authorities, Mr. Campbell suggests the ineffectiveness of literature among the masses, and farther that unless an immense force of preachers declare the word to these people many of them must go to their graves unreached by the truths of the Gospel. He says: "As only three per cent. of the people in all Central India are able to read and write, and the adjoining states are probably as illiterate, it is manifest that the evangelization of these millions must depend on the living voice."

In Christian lands there are men and women who sleep in clean beds, who eat good food, who, if sick, are attended by a skilled physician, who have excellent educational advantages for themselves and children, who have and read the Bible, who attend religious services and profess to be followers of the Lord Jesus, but who do not care that scores of millions of India's population dwell in filth, hunger, disease, intellectual darkness, moral degradation and soul anguish never brightened by one look at Jesus Christ—that is they do not care enough to make an effort for India's redemption or

share some of their good things with her needy millions. How self-indulgent persons who are not interested in the missionary enterprise can be disciples of Christ who denied Himself and commanded that His followers should "Go . . . and teach all nations" is a problem more easily ignored than solved.

An examination of India's needs is, in itself, a refutation of the statement that the Christian Church is doing all she ought, or as some extravagantly say, "too much" in the foreign fields. The Protestant Christian Church has the men and the money to evangelize India and the world in this generation. There are other impediments to such a glorious achievement, but the supreme obstacle in generations gone by and to-day is the *selfishness* of professing Christians. The so-called followers of Christ are unwilling to *sacrifice* for the propagation of the faith. What we do for this generation of India's people must be done quickly for they depart this life for the 8,400,000 reincarnations, which they believe possible, at the rate of 10,000,000 per year.

Salient Facts About India

Area: 1,766,576 square miles.
Population: 294,361,056.
Government: British rule.
Religions: Hinduism prevailing, Mohammedanism second and strong.

Different languages : 147.

Illiteracy : 85 per cent.

Great social evils : Glaring immorality, caste system, degradation and suffering of womanhood, child marriages and many others.

INDIA HAS [1]

333,000,000 heathen deities (estimated).

8,400,000 reincarnations of the soul in popular belief.

Thirty centuries' growth for Hinduism.

40,000,000 women secluded in zenanas.

6,000,000 wives under fourteen years.

2,500,000 wives under ten years.

27,000,000 widows.

250,000 widows under fourteen years.

14,000 under four years.

500,000 lepers.

50,000,000 outcasts.

500,000 persons to every physician, government servants included.

1,753,944 Protestant Christians.

4,814 Protestant missionaries.

37,087 native helpers.

[1] Caroline A. Mason is authority for all the items under this head except the last three.

PROTESTANT MISSIONS IN INDIA[1]

DENOMINATIONS AND SOCIETIES.	*Year of first work in this field.*	*Foreign Missionaries.*	*Native Workers.*	*Stations and Out-stations.*	*Schools.*	*Native Adherents.*	*Total native contributions in U. S. money.*
American and Canadian Societies:							
Advent Christian	1898	6	. . .	. . .	16	. . .	$ 1,600
American Friends	1896	5	14	3	5	100	6
Baptist, American	1814	397	3,663	. . .	1,558	. . .	104,492
Baptist, Canadian	1874	90	525	221	206	14,000	2,000
Baptist, For. Miss. Bd. Mar. Pro.*	1873	35	100	25	. . .	2,100	. . .
Brethren*	1895	26	48	35	. . .	1,064	192
Christian and Miss. Alliance	. . .	77	95	40	25	971	579
Christian (Disciples, Woman's Soc.)	1882	41	115	8	22	575	1,000
Church of God	1896	6	22	6	7	116	. . .
Congregational	1813	104	1,791	538	564	30,395	38,579
Disciples of Christ	1882	30	154	19	24	953	797
Evangelical Luth. Ch. Gen. Synod	. . .	50	338	503	308	44,074	26,602
Evangelical Luth. Ch. in U. S.	1845	22	375	310	215	20,000	9,200
Evangelical Luth. Synod of O., etc.	1894	13	12	49	37	452	. . .
Free Methodist	1881	13	21	4	3	52	130

German Evangelical	1884	25	227	68	63	3,563	1,668
Mennonite	1901	4	17	5	6	104	. . . .
Mennonite Bd. Miss. and Char.	1899	17	30	6	6	478	. . . .
Methodist Episcopal	1856	344	6,693	350	2,123	172,253	90,961
Presbyterian Church	1834	163	376	. . .	270	6,962	. . . .
Presbyterian Church (Canada)	1876	69	99	25	24	2,386	6,021
Reformed Church (Dutch)	1853	37	500	220	203	2,974	2,910
Seventh Day Adventist	1895	61	63	17	15	322	4,758
United Presbyterian Church	1855	90	767	571	206	27,357	6,092
Welch Calvinistic Methodist	1900	4	9	2	5	15	88
Wesleyan Methodist Con.	1909	5	5	. . .	. . .	. . . .	. . . .
Woman's Union Miss. Soc.	1862	7	. . . .	. . .	. . .	. . . .	. . . .
Y. M. C. A. Foreign Dep't. *	1889	25	. . . .	5	. . .	. . . .	. . . .
Ten other Societies *	. . .	80	106	39	. . .	787	100
Total 38 American and Cananian Societies	. . .	1,846	16,165	3,069	5,911	332,053	297,775
Total 37 British Societies *	. . .	2,160	15,788	2,712	. . .	554,170	130,865
Total 10 Continental Societies *	. . .	493	2,430	1,032	. . .	152,311	32,167
Total 34 other Societies *	. . .	315	2,704	2,825	. . .	39,925	109,467
Grand Total 119 Societies	. . .	4,814	37,087	9,638	5,911	1,078,459	$ 570,274

[1] Statistics for all societies not marked with star were obtained directly from the secretaries in 1913. Blanks indicate no data available.

* Compiled from "World Atlas of Christian Missions," 1911, pp. 90–91, where names of societies and full statistics are given. Student Volunteer Movement.

3. Japan

The beautiful island Empire of Japan lies directly to the east of China. Joseph Cook called Japan the "Rudder of Asia," probably because of the peculiar relation of the islands to the mainland, as well as the unique character of the people. The empire is a great archipelago of about 4,000 islands. Some of these are so small as to disappear in times of high water. Perhaps 3,000 of them have names, and 487 have coast line of more than two and one-half miles. Of course hundreds of the smaller ones are uninhabited and useless except for purposes of navigation and fishing. The six large and important islands are: Sakhalin (Karafuto), which is the northernmost of the group and belongs, the northern part to Russia and the southern part to Japan. The island is very sparsely populated. Yezo (Hakkaido) lies directly south of Sakhalin. The island comprises about one-fifth of the territory of Japan, but has a population of less than 700,000. Nippon (Hondo) is the main island. It is much larger and by far more populous than any of the others. Shikoku is comparatively small but densely populated. Kiushiu (Saikaido) is larger than Shikoku and is also very populous. Formosa (Taiwan) lies far to the southwest of the other large islands of the group. It is somewhat smaller than Kiushiu and has a population about one-half as great.

The total area of Japan is 175,866 square miles. This is larger than the combined areas of the

British Isles, Belgium, Denmark and Holland, but is a little smaller than our states of Colorado and Nebraska taken together. These figures do not include Korea which was added to the empire in 1910. Korea is a peninsula extending off the mainland just south of Manchuria. It is a mountainous region of about 82,000 square miles.

If insular Japan lay off the eastern coast of the United States it would make a line of islands extending from northern Maine to Cuba, from latitude 46° to 22°. The range of latitude is so great that one is not surprised to know of the great variety of climate. Dampness is a prevailing characteristic. This with the oppressive heat makes the southern islands unpleasant and even dangerous for the foreigner. On the other hand northern and mountainous parts are subject to damp and disagreeable cold with many dark days. The western side of the islands is much colder in winter than the eastern. On the west slope, not infrequently, villages are buried in the snow. The north knows islands perpetually white-capped.

Insular Japan is really a great mountain range which is gradually rising out of the Pacific Ocean. The little islands are the tops of great mountains. The fact that the geological formation is incomplete subjects the islands to many earthquakes, volcanic explosions and tidal waves. These are often destructive. In 1894 about 30,000 people were killed by a tidal wave and some years before 100,000 were destroyed by the same cause.

The emperor or Mikado is the ruler of Japan. The empire has been ruled by an unbroken dynasty ever since the dawn of her history. Associated with the emperor is a cabinet made up of individuals who preside over departments of government somewhat as do the United States cabinet officers. There are two houses of legislature which answer to the American Congress.

In recent years the government of Japan has admitted two great reforms, viz.: Trial by evidence instead of by torture as formally, and religious toleration. The latter, which is so important to the missionary and native Christian, is guarded by the article of the constitution which reads, "Japanese subjects shall, within limits not prejudicial to peace and order and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

The Japanese maintain high educational standards. Education of children is compulsory for six years. About ninety-one per cent. of the girls and ninety-seven per cent. of the boys are attending the common schools. The standards are being raised even higher. Beside the common schools there are the technical, normal and high schools, and two imperial universities. The educational system of Korea is being remodelled after the Japanese plan.

The people of Japan, not including Korea, number 50,751,900.[1] This is a population of about 288

[1] Rand, McNally & Co., 1912.

to the square mile. If more than one-half of the people of the United States were living in Colorado and Nebraska the population of those states would be about as dense as that of Japan at the present time.

It has been said of the Japanese that he will not sacrifice expediency for truth. His standards of commercial fidelity are defective. Divorce is frequent. Suicide is common. Christianity quickly corrects these evils where its influence is sufficiently felt. Six good qualities possessed by the Japanese to a marked degree are: respect for parents, frugality, endurance, obedience, altruism, and genius for detail. The Japanese woman is known for her great fidelity.

Shintoism is the prevailing religion of Japan. This system worships everything from the sun and moon in heaven to the animals and groves of earth. There are 8,000,000 gods and goddesses. Japan has about 24,900,000 Shintoists; 19,858,000 Buddhists; 2,000,000 Polytheists; Protestant Christians, 275,803 (97,117 in Japan and 178,686 in Korea); Roman Catholics, 126,773 (62,703 in Japan and 64,070 in Korea). Beside these there are Confucianists and Oriental Church adherents.[1] Confucianism and Taoism are the prevailing religions of Korea.

Japan has a total of 1,168[2] foreign missionaries

[1] The statistics of Protestants and Catholics are from "World Atlas of Christian Missions," 1911. The others are from the "Blue Book of Missions."

[2] See table.

and 3,049 native workers. The labours of these persons centre about 1,521 stations and substations. The average for the empire is about 43,000 persons for each foreign missionary. These figures, however, might mislead, for some districts are much better taken care of than others. The following will reveal something of the true condition: "Decentralization in the mission field itself is another pressing problem. According to figures, quoted apparently as authoritative, in the *Japan Evangelist* for December, 1909, it is said that out of less than 800 Protestant missionaries in Japan, 656 are 'congested in only ten cities.' Further, we are told that 'five-sevenths of all Japanese workers and churches' are connected with ten cities already mentioned; and this (even if the figures are only approximately correct) is a sad confession of the failure of the various missions and churches to reach the bulk of the nation. Fully seventy-five per cent. of the total population live in villages, and the agricultural classes are the backbone of the Japanese nation."[1]

The World Missionary Conference Report says, "Beginning at the two open ports in 1859, Protestant missionaries have steadily progressed in the occupation of the country, until to-day every one of the forty-eight provinces has been entered. The restrictions upon living outside the treaty ports at first necessitated the concentration of the missionary force in the larger cities. Even yet we

[1] *Church Missionary Review*, June, 1910, p. 374.

find that about fifty-seven per cent of the missionary body reside in eight cities, namely: Tokio, 287; Kobe, 78; Osaka, 60; Sendai, 48; Yokohama, 45; Kioto, 43; Nagoya, 31; and Nagasaki 30." [1] In commenting on the above Mr. S. M. Zwemer says: "It is true that fully one-half of those in these larger cities are engaged in educational or literary work, or in the general administration of mission work, but surely the work of general evangelization should not take second place to any other task." [2]

Showing the neglected condition of some of the districts Mr. Zwemer writes: "The district of Fukushima, for example, with a population of 1,175,224, has only one mission station; Okayama district, with a population of 1,188,244, has only one station and three ordained missionaries, while Chiba district, although it has three stations, has a total of only six missionaries, including women, for a population of 1,316,547." [3] The district of Shiga, with a population of 716,920, has no missionary; Saitima, with a population of 1,240,280 has one missionary. Seventeen districts ranging in population from 476,230 to 1,780,123 have more than 200,000 persons for each missionary. Of these seventeen, one, Chiba, has three mission stations, three others have two stations each and the other thirteen have but one station each. According to

[1] Edinburgh, 1910, Vol. I.

[2] "Unoccupied Mission Fields of Asia and Africa," p. 46.

[3] *Ibid.*

the World Missionary Conference Report the regions most neglected are "the whole Japan seacoast of the main island and large portions of the northeastern provinces."

Japan is made a nation of strategic importance by the capacity and high per cent. of literacy found among her people and the great awakening of all classes during the last few decades. She is opening her doors to Western learning and commerce, and the twenty-eighth article of her constitution makes way for the Western religion. God grant that before rationalism and Mohammedanism shall have preëmpted the territory, the "pure and undefiled religion" of Jesus Christ may bring its light and hope and salvation to the personal, social and political life of the Sunrise Kingdom.

Salient Facts About Japan

Area: 175,866 square miles.
Islands: 4,000.
Population: 50,751,900.
Government: Constitutional monarchy.
Religions: Shintoism and Buddhism prevailing.
Per cent. of illiteracy: Very small.

Japan has

High educational standards.
Two imperial universities.
Thirteen and one-half centuries' growth for Buddhism.

8,000,000 deities.
Religious toleration.
2,000,000 Polytheists.
Many Christian officials.
97,117 Protestant Christians (excluding Korea).
62,703 Roman Catholics (excluding Korea).
1,168 Protestant foreign missionaries.
3,049 native helpers.
43,000 persons for each Protestant missionary.
Fifty-seven per cent. of her missionaries in eight cities.

PROTESTANT MISSIONS IN JAPAN[1]

DENOMINATIONS AND SOCIETIES.	*Year of first work in this field.*	*Foreign Missionaries.*	*Native Workers.*	*Stations and Out-stations.*	*Schools.*	*Native Adherents.*	*Total native contributions in U. S. money.*
American and Canadian Societies:							
Advent Christian	1900	. . .	2	1	3	30	. . .
American Friends	1884	10	59	10	2	3,063	$ 468
Baptist, American	1872	61	209	. . .	22	. . .	4,200
Christian Church	1887	9	15	30	. . .	. . .	705
Congregational Church	1869	215	151	67	23	25,000	2,640
Disciples of Christ	1883	30	80	46	11	1,691	860
Episcopal	1859	81	254	105	38	3,034	20,167
Evangelical Association	1876	14	39	40	2	1,139	2,366
Evangelical Lutheran	1908	2	1	1	. . .	. . .	. . .
Free Methodist	1895	8	28	43	. . .	. . .	908
Friends (Orthodox)	1885	10	9	7	3	. . .	. . .
Lutheran Church (South)	1890	5	6	10	1	400	500
Methodist Episcopal	1872	73	. . .	. . .	43	. . .	. . .
Methodist Episcopal (South)	1886	27	52	7	6	. . .	. . .
Methodist Church (Canada) *	. . .	63	. . .	13	. . .	. . .	. . .

Presbyterian Church	1859	73	186	. . .	29	10,339	. . . .
Presbyterian Church (South)	1886	22	41	37	3	. . . .	11,962
Presbyterian Church (Canada)	1871	14	59	.	. . .	4,297	3,577
Reformed Church	1879	34	97	61	2	564	2,400
Reformed Church (Dutch)	1859	36	54	74	5	1,146	1,439
Seventh Day Adventist	1896	15	42	11	2	298	2,519
Southern Baptist Convention	1890	18	21	27	2	535	1,128
United Brethren	1895	6	17	. . .	. . .	733	1,472
Woman's Union Miss. Soc.	1871	6	36	9	1	. . . .	. . . .
Twelve other Societies *	. . .	78	133	95	. . .	4,622	1,611
Total 36 American and Canadian Societies	. . .	910	1,591	694	198	56,891	59,922
Total 7 British Societies *	. . .	191	165	126	. .	6,271	5,803
Fifteen other Societies *	. . .	67	1,293	701	. . .	63,866	151,456
Grand Total 58 Societies	. . .	1,168	3,049	1,521	198	127,128	$ 217,181

[1] Statistics for all societies not marked with star were obtained directly from the secretaries in 1913. Blanks indicate no data available.

* Compiled from "World Atlas of Christian Missions," 1911, p. 86, where names of societies and full statistics are given. Student Volunteer Movement.

Asia (Except China, India and Japan):

Arabia

Arabia is a vast peninsula lying south and southeast of Syria and Mesopotamia. It is separated from Persia by the Persian Gulf and from Africa by the Red Sea. Its greatest length is about 1,500 miles and the greatest width 1,300 miles. The area of 1,200,000 square miles is larger than that portion of the United States which lies east of the Mississippi River.

Much of the country is unexplored. Mr. S. M. Zwemer says: "The largest unexplored area in Asia and perhaps in the world, is in southeastern Arabia. There are better maps of the moon than of this part of the world. All the lunar mountains, plains and craters are mapped and named, and astronomers are quite as familiar with Copernicus and Eratosthenes (16,000 feet high) as geographers are with Vesuvius or the Matterhorn. But from certain scientific points of view hardly anything of the Arabian peninsula is known. Not an hundredth part has been mathematically surveyed, and for knowledge of the interior we depend almost wholly upon the testimony of less than a score of travellers who paid a big price to penetrate the neglected peninsula."[1] According to native report almost all the southern half of Arabia is a vast wilderness.

Politically the country is under the influence of

[1] "Unoccupied Mission Fields of Asia and Africa," p. 63.

Turkey in the west and north. Along the southern portion of the Persian Gulf and on the southern seacoast of the peninsula the English influence is strong and in some places supreme.

For 1,300 years Arabia has been the home of Islam. The faith of the prophet has been the main factor of influence in the country during the greater part of this period. Whether or not the Mohammedan faith is able to regenerate a people may be judged from the following: "As regards morality, Arabia is on a low plane. Slavery and concubinage exist nearly everywhere: while polygamy and divorce are fearfully common. Fatalism, the philosophy of the masses, has utterly paralyzed enterprise. As regards industry and invention, the Arabian peninsula is at the antipodes of progress—a land without manufactures and where machinery of any sort is looked upon as a marvel. There is universal distrust and suspicion so that in a country without large game every one goes armed—against his neighbour. Injustice abounds and is often stoically accepted. Bribery is too common to be called a crime, lying is almost an art and robbery has been reduced to a science." [1]

Some paganism exists in Arabia but Islam is the religion of the land. Not only does Mohammedanism predominate over a large portion of the country, but religious intolerance and fanaticism play such an important part that the Christian

[1] S. M. Zwemer, "Unoccupied Mission Fields of Asia and Africa," pp. 127–128.

missionary is effectually prohibited from entering the sacred regions about Mecca and Medina. The territory of effectual prohibition, however, is comparatively small, while vast accessible regions are as yet unoccupied.

The population of Arabia numbers about 3,500,000.[1] To supply the spiritual needs of these people but four mission stations have been established—three on the east coast and one at the extreme south. The four points mentioned are on a coast of 4,000 miles. There is not a single station far inland. Mr. Zwemer says: "The total population unreached by the Gospel in these Arabian provinces can be conservatively estimated at 4,000,000." In this land of much religion how much do the people need the Gospel of the Son of God! So slow has been the Church in entering this needy field that some have called Arabia the "Ignored Peninsula."

Turkey in Asia
(*Except Arabia*)

Exclusive of Arabia, Turkey in Asia is composed of Asia Minor, Kurdistan, Mesopotamia, and Syria. Asia Minor, the country of Paul's early missionary labours, and the land of the seven churches addressed by John in Revelation, lies north of the east end of the Mediterranean Sea. Kurdistan lies to the east of Asia Minor and to the west and

[1] Rand, McNally & Co. Atlas, 1912. Estimates vary enormously. Mr. Zwemer places the population of Arabia at 8,000,000.

northwest of Persia. Part of this country is unexplored and unknown to civilization. Mesopotamia is an extensive region south of Kurdistan and west of Persia. Syria is the territory bounded on the east by Arabia and Mesopotamia and on the west by the Mediterranean Sea. Palestine, forming a part of Syria, is that very small section lying largely between the Jordan Valley and the Mediterranean Sea known to Christians as the "Holy Land."

Of course the regions above named are under the political influence of Turkey and under the religious influence of Turkey's religion, Mohammedanism. Christian missions are found in each of these general divisions, but the stations are often scores of miles apart. No district is thoroughly evangelized and in some places many thousands of people are grossly neglected. There is a section of country in Syria with a population of 500,000 where no missionary work has been established. Several of the missions of Palestine and Asia Minor are among the Jews.

Russia in Asia

By consulting a map of Asia it will be found that Russian possessions comprise nearly one-half of that vast continent. The territory is more than twice as large as Continental United States. Perhaps nine-tenths of the country is not habitable. Lying within or near the Arctic Circle nearly all of the northern part is bleak and barren. Of the territory south much is desert or semi-desert. The

25,000,000 people live in the fertile valleys and in comparatively small districts.

In the vast territory of Siberia, "deficient in solar warmth, yet more terribly in need of the rays of the Son of Righteousness," are 5,700,000 people, a great majority of whom are pagan. To the south of Siberia is a long strip of territory running from east to west but of irregular shape where the Russian Orthodox Church prevails. All southern Asiatic Russia lying to the west of China and her dependencies is completely dominated by Islam. As in other places in central Asia, Mohammedanism has long been in conflict with Buddhism and has swept the field. In some districts the faith of the prophet claims ninety to ninety-nine per cent. of the population. Ignorance and superstition abound.

For the 25,000,000 people above mentioned practically no missionary work is being done. Mohammedans are proverbially bitter against Christianity. Goaded by religious fanaticism the adherents of the system often seek the extermination of the Christian mission. To murder a Christian is, by some Mohammedans, considered a religious act. The Russian government is intolerant of missions, except those of the established Church. A few pastors of foreign peoples are permitted to carry on work among their own flocks, but attempts to evangelize the natives have resulted in arrests.

Persia

Persia is an independent empire bounded on the

east by Afghanistan and Baluchistan, and on the west by Mesopotamia. The country, comprising about 628,000 square miles, is eight times as large as the state of Nebraska. The population of 9,500,000 is about eight times as large as the population of Nebraska. About ninety-five per cent. of the people are Mohammedans. Adherents of the Oriental Churches, Roman Catholicism, Judaism and Protestant Christianity are found in small numbers.

Persia has 102 missionary stations and substations operated by 119 foreign missionaries and 305 native workers.[1]

Afghanistan

To the east of Persia and west of northern India lies the little country called Afghanistan. The area is 250,000 square miles—a little less than that of the state of Texas. The government is an absolute monarchy, which is often cruel and despotic. Here live 5,000,000 people "without religious liberty or personal freedom." Ninety per cent. of the inhabitants are illiterate.

Next to Turkey, Afghanistan is the most powerful Mohammedan kingdom in the world. The government is absolutely intolerant of any religion but that of Islam. It has been called the most inaccessible country in the world for the missionary, or even the traveller. There are no missionaries within the borders of the land.

[1] "World Atlas of Christian Missions," Student Volunteer Movement.

Siam

Siam is an independent kingdom lying to the east of southern Burma. The area of 220,000 square miles would make a little more than two states like Colorado. The total population is 6,250,000. Buddhism is the prevailing religion. There are more than 1,500,000 Polytheists and a few Protestant Christians. The country has less than 100 Protestant missionaries.

French Indo-China

French Indo-China is bounded by the China Sea on the east and Siam on the west. The territory is governed by a French Governor-General. Buddhism and Animism are the prevailing religions. There are nearly a quarter of a million Moslems and some Hindus and Roman Catholics. The 290,000 square miles of territory make an area a little larger than the state of Texas. The population of 17,250,000 is somewhat larger than the combined populations of New York and Pennsylvania. In the whole country there are but two Protestant mission stations.

Malay Peninsula

The Malay Peninsula is a body of land about 900 miles long which juts from the mainland of Asia far south almost to the equator. The southern part is under the protection of the British Government; the middle and part of the northern portions are Siamese territory. The northwest section belongs to Burma. The British portion of

the peninsula has an area of 42,000 square miles and a population of 1,179,000. Mohammedanism is the prevailing religion. Nine Protestant mission stations are in operation in the British territory.

Nepal

Between India and Tibet is the small independent kingdom of Nepal. The extreme length is a little more than 500 miles and the width about one-fifth as great. The area of the country is 54,000 square miles. The population is 5,000,000. Thus in area and population Nepal exceeds a little the state of Ohio. A good degree of education exists among the higher classes, but the labouring people are largely illiterate. Buddhism and Hinduism are the religions of the land. Nepal is under the protection of the British Government, and is considered a "buffer state." Political obstacles hinder missionary operations. There are no foreign missionaries in the country, and entrance is forbidden.

Bhutan

Bhutan is a little independent kingdom lying between eastern India and Tibet. The country is composed of a fertile highland district, largely unknown to the Western world. Having an area of 16,800 square miles, the kingdom is about twice as large as the state of Massachusetts.

The population of 250,000 live under a government of many abuses and much extortion. Travellers have found there a high degree of civilization,

but great ignorance of God. A variety of faiths find room in the little country—Buddhism, Hinduism, Confucianism, and Mohammedanism. Fetishism is quite dominant. The chief religious exercise is the propitiation of evil spirits. Bhutan has been a closed land for years. No missionary is found within her borders.

II. THE ISLAND WORLD

1. Malaysia

Malaysia is the largest and most important division of the island world. The archipelago lies south of eastern Asia and north and northwest of Australia. The largest islands are Borneo, which is considerably larger than the state of Texas; Sumatra, larger than California; Java, larger than New York State; Celebes, nearly as large as Nebraska. Elsewhere in the Dutch East Indies and in the Philippine Group are several islands larger than some of our smaller states. Besides these of extensive area there are many hundreds of minor importance. All the islands lie within the tropics; the three largest are crossed by the equator. The Dutch East Indies belong to the Netherlands. Other portions are under the control of the United States, Great Britain, Germany and Portugal.

Malaysia is one of the most populous regions of the world. The inhabitants are estimated at 44,000,000.[1] The island of Java (as large as Nebraska) has a population of 30,000,000, nearly a third as large as that of the United States. This is about 600 to the square mile. Beside Java, there are other very densely populated districts, some having upwards of 1,000 persons to the square mile. The

[1] Accurate statistics are not available.

yellow race is the prevailing type on most of the islands. Illiteracy, ignorance and superstition abound. Among the eight or nine million heathen of the islands are notorious cannibals. The head-hunting Dayaks of Borneo compose one of the most degraded tribes of the human family. The women sometimes incite the men to go on head-hunting expeditions. The heads are handed down from father to son. The rank of the Dayak is determined by the number of heads that he or his ancestors have collected.

Nearly one-half of the people of Malaysia are Mohammedans. Here, as in Africa, the Moslems are very evangelistic. The faith of the prophet is propagated with energy. The heathen populations, variously estimated at from eight to sixteen millions, are Animists and Fetishists. It is the opinion of some that these weak, native superstitions must give way within a few years to either Mohammedanism or Christianity; the choice between the two depending upon the energy with which each is propagated. There are more than 7,000,000 Roman Catholics, most of whom live in the Philippines. Other faiths represented are Confucianism, Taoism, Hinduism, Judaism and Protestant Christianity.

There is only a small beginning in Protestant missionary work. The total foreign missionary force is 771.[1] Here, as everywhere, we have the unequal distribution of the labourers. Showing the

[1] "World Atlas of Christian Missions," 1911, pp. 88–89.

promise, danger and need of portions of this field Mr. S. M. Zwemer says: "We begin with Malaysia, one of the most densely populated regions of the world, and one of the least known to the average student of missions. This unoccupied field is not barren ground, but has rich promise of fruitfulness. Shall the sowing of the seed be postponed? And shall the harvest be for Islam? On the eastern half of the island of Sumatra, together with the islands of Banka and Billiton, there is a population of over 3,200,000, almost equal to that of New York City, untouched by missions. . . . The central and western parts of the islands of Borneo are still unoccupied, and 400,000 souls are destitute of the Gospel. The population is mostly pagan, but is in danger of becoming Moslem; and the occupation of the field is therefore urgent. Madura Island, northeast of Java, together with Sumbawa, Flores, Timor, Bali and Lombok Islands, seem small on the map, but reveal a population of over 2,000,000 who are without any Christian missionary."[1] A portion of the island of Celebes, stretching from Posso Lake to the extreme south, having a population of perhaps 200,000, is at present wholly unreached. The Philippine Islands have like needy fields. The island of Java, with its 30,000,000 people, has but fifty mission stations.

Thus these islands of the sea cry out as urgently and as eloquently for the Gospel as do the great continents of Asia and Africa.

[1] "Unoccupied Mission Fields of Asia and Africa," 1911, pp. 33–34.

2. Melanesia

Melanesia is a group of islands of the southern Pacific lying south of the equator, north and northeast of Australia and west and a little north of the Fiji Islands. The westernmost island is New Guinea, the largest of the group. (Some authorities class New Guinea as a part of Malaysia.) Beside New Guinea, the chief groups of islands are Bismark Archipelago, the Solomon, the Banks, the Torres, the Santa Cruz, the New Hebrides, and the Loyalty Islands, with New Caledonia.[1] The area of New Guinea is 312,329 square miles. It is thus about the size of the states of Texas and New York combined. All the other islands of the group, of which there are about 250, are comparatively small. Malaysia is under the control of the British, Dutch, German and French governments.

The population of the group, according to estimates,[2] is about 1,221,000, nearly all of whom belong to the black race. Perhaps one-half of the inhabitants of the archipelago are in New Guinea. Heathenism prevails almost everywhere. Cannibalism is quite universal. Tribes make raids upon each other, seemingly for no other reason than to fill their cooking-pots. Reports indicate that the natives relish the flesh of missionaries and other white persons as well as that of their darker skinned neighbours. Animism is the religion of the people universally, with the exception of a few thousand

[1] "Blue Book of Missions."

[2] No accurate statistics are available.

who have been won to Catholicism or Protestant Christianity.

Melanesia (not including Dutch New Guinea) has a total of 280[1] foreign missionaries working, for the most part, under the direction of Australian, British, and Continental Societies.

3. Micronesia

Micronesia means "small islands." The archipelago is in the northern Pacific, north of Melanesia and east of the Philippines. The group is composed of the smaller groups known as Caroline, Ladrone, Marshall and Gilbert Islands. Beside these there are many small atolls of little importance. The islands are of volcanic and coral origin. Many of the smaller ones are but two to ten feet above sea level. Germany, Great Britain, the United States and Japan each hold possessions in the group.

The population is about 200,000. Where the people are untouched by the Gospel a low degree of civilization prevails. Their houses are the very simplest shelters from the weather. They wear often very little, and in some cases no, clothing. No family ties are imposed. Most of the people are Animists and Fetishists. However, there are a few thousand Roman Catholics and Protestant Christians. Protestant Christianity has made great progress in some places and has marvellously transformed some of the islands within the last few years.

[1] "World Atlas of Christian Missions," 1911, p. 89.

One American, one British and one Continental Society have a total of thirty-two[1] missionaries operating in these islands.

4. Polynesia

Polynesia includes the islands of the West-Pacific Ocean lying east of Australia, Melanesia and Micronesia. With the exception of New Zealand all the islands are of comparatively small size. (Some do not regard New Zealand as a part of this group.) The small islands and groups are dotted over the face of the Pacific for thousands of miles from north to south and from east to west. The principal groups are: Fiji Islands, Samoa, Hervey and Cook Islands, Ellice and Tokelau Islands, Tonga (Friendly) Islands, French Polynesia (including Marquesas) and Hawaii. The archipelago is largely under the control of Great Britain, France, Germany and the United States.

The population of New Zealand is about 773,000. The people are largely of the white race and Protestant religion. A high degree of civilization obtains. The islands, exclusive of New Zealand, have a population of nearly 400,000. Most of the people are of the yellow type. A low degree of civilization and loose marriage relations exist among the natives who are uninfluenced by the Gospel. Religions most conspicuously represented are: Protestant Christianity, Catholicism, Shintoism,

[1] "World Atlas of Christian Missions," 1911, p. 89. Student Volunteer Movement.

Confucianism, Buddhism, Animism and Mormonism.

The power of the Gospel to transform individuals and peoples has been well illustrated in parts of Polynesia. On certain of the islands the missionary work of a few years has resulted in the bringing of brutalized heathen to civilization and faith in Jesus Christ. Some tribes, which, not many years ago, were in barbarism, are now sending missionaries to neighbouring islands still unevangelized.

About 170 [1] foreign missionaries labour in this field at the present time. A grand work has been accomplished. Very much remains to be done.

[1] "World Atlas of Christian Missions," 1911, pp. 90, 101. Student Volunteer Movement.

III. AUSTRALIA

The great island or small continent of Australia, containing 3,455,395 square miles, is larger than Continental United States. The Tropic of Capricorn bisects the land almost equally. The southern part reaches to latitude 39° south (Washington D. C. lies at 39° north). The northernmost point lies at latitude 11° south (Northern Costa Rica in Central America lies at latitude 11° north). The entire continent is controlled by Great Britain.

Recent statistics give the population at 9,263,372.[1] Of these there are about 50,000 aborigines, a few thousands each of Chinese, Continental European peoples, and Jews; but at least nine-tenths of the people are of British origin. Among the whites, the civilization does not differ from that in other English speaking countries. The aborigines are mostly classed as uncivilized. Buddhists, Confucianists, Taoists, Mohammedans and Jews are found in Australia in small numbers. There are about 50,000 Animists and Fetishists and perhaps 1,000,000 Roman Catholics. With these exceptions the population is Protestant Christian or unclassified religiously. The claim is made that thirty-nine per cent. of the people of Australia are Anglicans.

Being a land where Protestant Christianity prevails, Australia is not of great importance as a

[1] Rand, McNally & Co. Atlas, 1912.

foreign mission field. Americans have no missionary work on the continent. Australian societies, together with one continental and one international society, have a total of forty-eight [1] missionaries and thirty-nine [2] native workers among the aborigines and Chinese.

[1] "World Atlas of Christian Missions," 1911, p. 89. [2] *Ibid.*

IV. EUROPE

To the world, Europe is the best known of the continents. Though small physically, she has been, and is, great intellectually, commercially and politically. Here have been born some of the greatest men; here have been developed some of the greatest civilizations; and here have been fought some of the greatest battles—national, moral and religious—of the world. Europe, having an area of only 3,753,310 [1] square miles, is but little larger than the United States including Alaska.

The continent has a population of 445,133,227.[2] The people, of course, are nearly all of the white race. The prevailing religions of Europe are: Roman Catholicism, 179,100,000; Greek Catholics, 88,200,000; Protestants, 98,400,000; Jews, 9,000,000; Mohammedans, 8,200,000.[3]

Properly speaking, Europe is not a foreign mission field. Protestant missions, however, are conducted in most of the countries among the Jews, and in Mohammedan districts among the Mohammedans.

[1] Rand, McNally & Co. Atlas, 1912. [2] *Ibid.*
[3] "World Almanac," 1913.

V. AFRICA

With the exception of Asia, Africa is the largest of the continents. The vast territory of 11,510,597 square miles [1] is nearly equal to the combined areas of North America and Europe. The extreme length, from north to south, is 5,000 miles; the greatest width is 4,600 miles.

Of the physical features of importance the Great Sahara must rank first. This barren waste stretches from the Pacific Ocean almost to the River Nile and has a total area of 3,459,500 square miles. Thus this desert is considerably larger than Continental United States and almost as large as the whole of Europe. Some hold that this body of sand was once the bed of a sea and that to-day, as the times of abundant moisture become more distant, the aridity increases. The desert has quite effectually severed North Africa from the central and southern portions during the centuries. Had it not been for the historic and life-giving Nile, which has served as a pathway for the peoples of Asia, Europe and Egypt to the centre of the continent, the land and inhabitants of middle and southern Africa must have remained quite unknown to civilization until modern times.

As is well known, Africa lies almost entirely within the tropics. The equator bisects the conti-

[1] Rand, McNally & Co. Atlas, 1912.

nent a little south of the centre. The northernmost part is in the same latitude as northern Tennessee; the lower end of the continent extends almost as far into the south-temperate zone. As might be expected in so wide an area, a great variety of climate is experienced. The desert parts and lowlands of the tropics are subject to extreme heat. Probably the tropical portion of the continent is on the whole the most unhealthful part of the globe for the white race. Malaria fever is common and deadly on the west coast and in other localities of low altitude. High altitudes, even comparatively near the equator, often furnish health conditions quite supportable to the foreigner. To preserve life among the missionaries it has been the custom of some Boards to establish main stations on the highlands, leaving the work in the lowlands to be accomplished by acclimated natives. The climates at the extreme ends of the continent, especially the south, are quite mild, pleasant and healthful.

In all Africa there are only three independent states—Liberia in the west, Morocco in the northwest and Abyssinia in the east. The areas of the three combined total 613,000 square miles. The remainder of the continent is under the control of various European nations. England has seventeen possessions with a total area of 2,101,411 square miles. France has territories amounting to 3,866,950 square miles. Most of the Sahara lies in French territory. Also possessions of varying importance

are held by Germany, Portugal, Spain, Belgium, Italy and Turkey.

The people of Africa number 157,645,000.[1] The population is thus about 30,000,000 greater than that of North America. The erroneous impression that the inhabitants of Africa are all Negroes is quite common. Most of the Negroes of the continent live in the narrow strip of country called the Sudan which lies south of the Sahara and reaches to within about five degrees of the equator. Not more than one-fourth of Africa is occupied by Negroes. The great sections of country north and east of the Sudan are peopled by tribes of Semitic and Hamitic origin. With the exception of comparatively small territories in the southwest, which are inhabited by Hottentots or Pygmies, the natives of the southern part of the continent all belong to tribes of the Bantu race. The Bantus are said to number 50,000,000. They speak about 300, and the other African tribes about 500 languages and dialects.

The culture of the natives of Africa is very far from uniform in the various parts of the continent. In the forests of the Congo is found the crudest civilization. Here scar-tattooing prevails, clothing is of bark cloth and palm fibre, shields are of wood, bows are strung with cane, and cannibalism is common. An idea of cannibalism as it exists to-day may be had from the following which is based upon the reports of travellers just returned from the exploration of western-central Africa: "One tribe,

[1] Rand, McNally & Co. Atlas, 1912.

at least, of these cannibals are not simply men who eat an enemy, or perhaps only his heart, after a battle in a ceremonial sort of way, but men and women who hunt other men and women to slay them for the sake of feeding upon them exactly as so much game; and who, when strangers come to the village whom they wish to entertain, will slaughter a slave for the feast as we would kill a chicken."[1] The heathenism of Africa, untouched by Mohammedanism or Christianity, is of different degrees of darkness and badness. Where the impress of Mohammedanism is felt, there is a higher degree of culture and civilization; although perhaps not less wickedness and immorality. Again there are the tribes that have come in more or less close contact with the moral standards, thought and spirit of the Christian missionary, and have imbibed a desire for different houses, clothing, implements, and in individual cases, a change of heart and life.

The slave trade, although hampered by the restrictions of the European governments, is still carried on in the twentieth century. A view of its horrors as practiced by the Arabians in Africa is obtained by the following from the pen of Dr. W. R. Miller: "I may not describe the awful things that are being perpetuated in Central Africa by Moslem fiends. My little boys tell me of the sights they have seen and treatment they have received; of relatives flayed like goats in their presence,

[1] Editorial in *The Independent*, February 20, 1913.

or sold by Mohammedans to cannibals; of their own mothers left with a spear through them, because within a short time of their giving birth they have been unable to travel fast, and left writhing on the ground, not killed outright, while their children have been ruthlessly torn away never again to see them."[1]

Nearly all forms of religion are represented in Africa. At the extreme south of the continent in English territory Protestant Christianity prevails. Along the west coast are numerous Roman Catholics. The Eastern Churches have more than three million adherents. Jews, Hindus, Confucianists and Taoists are found in comparatively small numbers. The two leading religions of Africa numerically are Polytheism and Mohammedanism.

The Polytheists, of whom there are about 100,000,000, are, for the most part, in the southern half of the continent. This rather elastic term may be applied to the Bantus, Pygmies, Hottentots and many of the Negroes of the Sudan.

In Africa Mohammedanism, which is only about one-half as strong numerically as Polytheism, is much stronger as a religious system. The fact of Islam's presence and attitude in Africa presents a problem of deep interest to the Christian world. If African heathenism were left to itself, it might remain substantially as it is for centuries. Mohammedanism has never changed essentially, and probably never will. The importance of the situation

[1] *Church Missionary Review*, November, 1909, p. 649.

lies in the fact that Islam is intensely evangelistic and is ever pushing her frontier to the south. One missionary suggests that unless the Christian Church gives proper attention to the continent, "Africa will become Mohammedan from Zambesi to the coast line of the Mediterranean Sea."[1] Of this condition Dr. Henry Holland says: "Africa should receive concentrated attention because if pagan Africa once embraces Islam, then the work of converting them to Christianity will be a thousand times more difficult and slow."[2]

Further testimony on this point is given by Mr. S. M. Zwemer in the following: "The strategy of time and place is even greater than that of race. On this account none of the unoccupied fields in Asia, not even Arabia, can compare in strategic urgency to-day with the unoccupied fields of Africa, where the forces are assembling for the great conflict between the Cross and the Crescent, and where the unoccupied fields are the battle ground. It is true that the population of Africa is comparatively small when we think of India or China, but no one acquainted with its history and observant of its resources can doubt that under more settled and propitious conditions the population will increase enormously. It is among the mass of dark, illiterate and degraded pagans, as well as among the

[1] Dr. Frank Weston, *The East and the West*, April, 1908. "Some African Problems."

[2] Letter to Commission No. 1, World Missionary Conference, Edinburgh, 1910.

semi-civilized peoples of the north, already Moslem, that the battle with Islam is to be fought. At present, Islam is conquering, and nothing can stay its onward march or redeem Africa from its grasp but the carrying of the Gospel of Christ at once into every part of the unoccupied fields. Paganism crumbles before Islam. The situation is critical and the testimony, as regards the urgency of this part of the missionary problem, is unanimous in its character and comes from every part of the mission field. From Syria, Japan, the Philippine Islands, China, India, Burma, Ceylon, the New Hebrides, Sumatra, Arabia, Baluchistan and even Peru, testimony has come that in the estimation of leading missionaries in these countries, the most urgent missionary world problem is to meet and overcome the Mohammedan advance in Africa. And this testimony concerns the unoccupied fields of Africa."[1]

Mohammedan advance is made easy in Africa by its low moral standards. The faith of Islam spares the sin the native loves. The change from Polytheism to Mohammedanism offers culture advantages and demands but little in return. The conversion thus becomes quite the proper thing and fashionable. A consideration not found in the religion itself but favourable to its spread as compared with Christianity is found in the fact that "the colonial governments nearly everywhere discriminate against Christian missions" while the

[1] "Unoccupied Mission Fields of Asia and Africa," pp. 170–171.

Mohammedans carry on their propaganda with little hindrance.

Africa, including Madagascar, has a total force of 4,666[1] foreign missionaries and 27,515 native workers. These persons have headquarters in 12,664 stations and substations. Thus the continent has one missionary for each 33,000 and a native worker for each 6,000 of the people. Here as in all great fields the distribution is very unequal. While some few and small portions may be fairly well manned, other large and important areas are without missionary work of any kind; and many millions of the people are as ignorant of Christ as if He had never lived, and as ignorant of God as a people must be with only conscience and nature to guide them.

Looking at a map showing the missionary stations of Africa, we find that there are many more stations in the southern than in the northern half of the continent; that the stations are largely on or near the coast while the vast interior is comparatively neglected, especially is this true of the northern part of Africa; that the great Sudan with a population estimated as high as 50,000,000 and stretching over a territory from east to west wider than from New York to San Francisco is practically unapproached as far as missionary work is concerned, having only two or three small clusters of missions in the extreme south and extreme east; and that the great Sahara with an area larger than

[1] See table.

India and a population estimated at 800,000 has no missionary work whatever. It might be noted also that the vast French territory with an area three times as large as that of France, lying to the west and south of the Sahara and having a population of 5,000,000, has no mission stations except a few small ones at the Ivory Coast, one on the Senegal River and one in French Guinea. The Spanish possession of Rio de Oro lying on the coast northwest of the Sahara has an area of 70,000 square miles and a population of 130,000. This district is entirely without missions.

The following excerpts from S. M. Zwemer's invaluable book give a glimpse of the claims of the Dark Continent to the attention, prayers and efforts of the Christian world: "In the nine northern provinces of Madagascar with a population of about 500,000, only two missionaries are located, north of the parallel of 18° north latitude; going four hundred miles north, there is only one station on the east coast and no station on the west coast or inland.

"On the western side of Niger River, West Africa, and on the region north of the Cross River, there are fields wholly unevangelized and many of them not even explored. The country is being opened up by the government, but, to quote the expression of one missionary, 'Missions creep after it like snails after an express train.' The result is that in the newly-opened territories the advent of the white man is not associated with the coming of

Jesus Christ, but with commercialism together with the greed and vices of the West.

"Portuguese territory, south of the Zambesi, is very inadequately occupied, while north of the Zambesi there is practically no mission work whatever in this field. It is also comparatively neglected by the Roman Catholic Church. As regards the Portuguese Congo, or Angola, a district including 250,000 square miles and perhaps a population of 7,000,000, the very sparsity of the population calls for a larger number of missionaries; and yet throughout this great region there are extensive districts where the Gospel has never yet been carried. In the Belgian Congo there are also several districts wholly outside of present missionary effort. Between Baringa station of the 'Regions Beyond Missionary Union' with only five missionaries, and Ibanshi of the Presbyterian Church of the United States (South), with four missionaries, is a distance of over four hundred miles and there is no mission station between. From Bolobo on the Congo to Lake Tanganyika, one can travel for nine hundred miles without coming to a mission station.

* * * * * *

"Yet, with all this material progress, French Guinea, and Portuguese Guinea, with the coast of Senegambia, have no Protestant missions. The latter has a population of 820,000; the former of 2,000,000. The centres of population are Konakry,

the capital, Boke, Dubreka, Timbo, and, in Portuguese territory, Bissau.

"Concerning the French Congo, which has an area two and a half times that of France and a population of perhaps 10,000,000, we read: 'Mission work was begun here by the American Presbyterians, who, after the acquisition of the land by France, handed over some of their stations to the Paris society, which has since established two other principal stations. These stations are placed along the navigable part of the Ogowe, and reach only 250 miles from the coast. They touch several tribes of which the most important is the Fan tribe, and M. Allegret remarks that if this tribe could be won for Christianity, it would form a strong bulwark against the advance of Islam.' But the whole of the vast interior is absolutely unreached. The hindrance has been chiefly lack of men and means. The advance of commerce into the interior, the southward spread of Islam, and the possibility of an atheistic attitude on the part of the government, constitute the dangers ahead, but at present the way is open for advance.

"In Nigeria, as we have seen in Chapter I, and as is evident on the map, about two-thirds of the field is absolutely untouched. To man even two bases in each province would require at least forty-eight missionaries and double that number of native Christians, while at present there are only about thirty-four male missionaries very unequally distributed. The Mohammedans are steadily pushing

into the pagan districts, while the British Government unfortunately prohibits the evangelization of Mohammedans by excluding the missionaries from pagan districts into which Islam has access. Only a small proportion of the people can read, and the only scripture translation available is the New Testament in Hausa and Nupe, while there are two principal and twenty-three lesser languages into which no Scripture portion has yet been translated.

"North Africa is nominally an occupied mission field, and yet work was only begun in the Barbary States within the last thirty years, and is represented to-day by a few isolated stations and at most a handful of workers in the largest centres. Southern Tripoli and the district of Oran in Algeria are practically unoccupied, as there is only one station in each; and Morocco, south and east of the Atlas Range, is almost wholly an uncultivated area. The lower half of Tunis has no mission station. The station furthest south is at Kiarwan, opened by the North Africa Mission in 1897. At present this strategic centre of Moslem learning and propagandism, with a population of nearly 30,000, has one married missionary and a single woman. The city has thirty mosques and is a great centre for pilgrimage. From Kairwan one could travel directly southeast for *two thousand two hundred miles* before reaching Upoto on the Congo. And this is the nearest mission station in that direction! Could any statement give a clearer idea of the vast

areas in the Dark Continent that still await the light of the Gospel?"[1]

It has been estimated that nearly one-half of Africa is unreached by the Gospel of Jesus Christ. Yet it must be confessed that the propagation of the faith is not a *central* idea with most professed Christians. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Salient Facts About Africa

Area: 11,510,597 square miles.

Population: 157,645,000

Government: Eighteen-nineteenths under sovereignty of European nations.

Religions: Polytheism and Mohammedanism prevailing.

Different languages and dialects: About 800.

Greatest danger: Mohammedanism.

Civilization: Low to very low among the natives.

Africa has

2,032,948 Protestant Christians.

4,666 Protestant foreign missionaries.

27,515 native helpers.

About one-half of her people unreached by the Gospel.

[1] "Unoccupied Mission Fields of Asia and Africa." Selected from pp. 38–42. Published by Student Volunteer Movement. Mr. Zwemer obtained most of his data for the above from the Report of World Missionary Conference, Edinburgh, 1910, Vol. I, and "Statistical Atlas of Christian Missions."

PROTESTANT MISSIONS IN AFRICA[1]

DENOMINATIONS AND SOCIETIES.	*Year of first work in this field.*	*Foreign Missionaries.*	*Native Workers.*	*Stations and Out-stations.*	*Schools.*	*Native Adherents.*	*Total native contributions in U. S. money.*
American and Canadian Societies:							
African Inland Mission	1896	75	47	14	12	. . .	. . .
African Methodist *	1893	40	270	167	. . .	12,400	$ 6,770
American Friends	1902	12	8	12	10	210	89
Baptist	1884	45	294	. .	191	. . .	1,741
Christian and Miss. Alliance	. . .	34	71	83	72	762	650
Christian (Disciples) Woman's Soc.	1908	3	2	1	1	20	6
Congregational	1835	78	929	83	126	28,850	14,744
Disciples of Christ	1899	18	570	99	28	2,012	579
Episcopal	1835	5	104	42	41	2,404	6,555
Evangelical Lutheran	1889	6	12	8	2	500	. . .
Free Methodist	1885	25	52	69	40	550	654
Int'l Apostolic Holiness U. *	1900	19	4	18	. . .	. . .	. . .
Lutheran Church	1895	10	55	30	2	1,200	150
Methodist Episcopal	1833	82	440	216	187	13,572	17,030
Presbyterian Church	1842	54	84	. . .	97	4,309	. . .

Presbyterian Church (South)	1891	16	361	111	86	23,600	285
Seventh Day Adventist	1894	103	167	55	113	1,041	5,694
Southern Baptist Convention	1850	11	32	30	13	663	735
Sudan Interior Mission *	1892	12	. . . .	4	. . .	20	. . . .
United Brethren	1855	25	66	. . .	. . .	. . . .	8,160
United Norwegian Church	1893	23	128	82	13	1,819	411
United Presbyterian Church	1854	111	700	286	204	11,627	53,584
Wesleyan Methodist Con.	1889	13	5	. . .	2	. . . .	. . . .
Twelve other Societies *	. . .	69	121	33	. . .	1,514	363
Total 35 American and Canadian Societies	. .	889	4,522	1,443	1,240	107,073	118,200
Total British Societies *	. . .	1,424	12,053	5,428	. . .	664,365	197,543
Total Independent Societies *	. . .	41	91	61	. . .	4,356	2,054
Total Continental Societies *	. . .	1,439	5,745	2,993	. . .	411,215	307,685
Total International Societies *	. .	249	685	753	. . .	23,600	11,787
Total South African Societies *	. . .	624	4,419	1,986	. . .	737,946	402,398
Grand Total All Societies	. . .	4,656	27,515	12,664	1,240	1,948,555	$1,039,667

[1] Statistics for all societies not marked with star were obtained directly from the secretaries in 1913. Blanks indicate no data available.

* Compiled from "World Atlas of Christian Missions," 1911, pp. 93–96, where names of societies and full statistics are given. Student Volunteer Movement.

VI. SOUTH AMERICA

South America has a total length from north to south of 4,700 miles, and a width of 3,150 miles. The area including the islands is 6,849,531 [1] square miles. It is thus more than five-sixths as large as North America.

About one-fourth of the continent lies in the south-temperate zone. The other three-fourths is within the tropics with the greater part south of the equator. Because of the proximity of most of the continent to the equator, small variety of temperature is experienced. However, the Horn, at the extreme south, lies farther from the equator than does southern Canada and has marked changes of temperature with the seasons.

South America is a continent of republics. The three Guianas—British, Dutch and French—are small territories on the northeast seacoast and are the only dependencies of European powers on the continent. All the Guianas are within the tropics. There are ten republics as follows: Brazil, occupying all of the eastern and much of the central parts, comprises nearly one-half of the land surface of the continent. Nearly all of this country lies within the torrid zone. Venezuela, Colombia, Ecuador, Peru and Bolivia are entirely within the tropics. Chile, Paraguay and Argentine Republic are each cut by the Tropic of Capricorn. Uruguay, though

[1] Rand, McNally & Co., Atlas, 1912.

hundreds of miles north of the southern parts of Argentine Republic and Chile, is still the only country lying wholly within the south temperate zone and the only country of South America wholly outside of the tropics.

The people of South America number 48,943,437[1] or a little more than seven to the square mile. Most of these people live near the seacoast. More than one-half of the continent, including all the vast territory drained by the Amazon and much of the southern horn, has less than one person to the square mile. South America is preëminently a land of Latin speaking peoples. In Brazil the language is Portuguese. Elsewhere Spanish predominates. The aborigines, speaking their native languages, are numerous in some parts. A great variety of people is found. The Spanish, Portuguese and aborigines are the most numerous. In certain sections there are many Chinese, Japanese and African Negroes. Ignorance, superstition and illiteracy are prevailing characteristics. In Argentina the illiteracy is fifty per cent.; in Brazil eighty-four per cent. of the people are illiterate.

The Spanish speaking conquerors of South America subjected the aborigines to great cruelty, especially in the first two or three centuries of their rule. The natives were reduced to slavery or exterminated to suit the caprice of the whites. Amelioration of the suffering was frequently offered to those who would consent to be baptized

[1] Rand, McNally & Co., Atlas, 1912.

into the Roman Catholic Church. Thus the methods of Mohammed were used for the spread of Christianity (?) in South America. The weak hold of the Catholic Church upon most of the natives would suggest that policy has played a greater part than conviction in the change of their religious views.

A glimpse of the social and moral conditions on this so-called Christian continent may be had from the following: "Like priest like people. The immorality of the priests is doubtless one reason for the looseness of the family tie in all parts of South America. While divorces are not allowed for any cause, separations and illegal alliances are very easy and very common. Every large city has a public orphan asylum where babies are thrust in and no questions asked. In fact every convenience is arranged to prevent the recognition of parents."[1] Because of the high price demanded by the priest for the marriage ceremony many couples live together and rear their families without this usual formality. Some have the ceremony performed by the civil authorities. A union thus made is not considered to be strongly binding. Polygamy is more common than in Moslem lands.

The following pathetic statement is further testimony in the same direction: "I have done all in my power to pull them out of the cesspool of ignorance and vice. . . . They are always the same—brutal, drunken, seducers of innocence, with-

[1] Frances E. Clark, "The Continent of Opportunity."

out religion and without conscience. Better would be the people without them. . . . The priests of these villages have no idea of God nor of the religion of which they are the professed ministers. They never study. They go from their disorders of the bed to those of the temple, looking for more prey for their horrible sacrilege, then back to the laziness, drunkenness and awful disorders of the bed again. You cannot imagine the pain that these things give me. I am sick and tired of it all. There are exceptions, but so very few that they are not enough to mitigate the pain." [1]

After speaking of the gross immorality of the South American peoples Walter Scott Lee says: "Right in line with this is the universal desecration of the Sabbath, the one day of every week given over to social life: balls, dinners, bull and cock fights, debauchery in its lowest forms, the drawing of the lottery weekly, political and carnival parades and other desecrations."

Roman Catholicism is the religion of South America. Perhaps four-fifths of the people hold this faith more or less firmly. The aborigines, though to a large extent professing the Catholic faith, are often worshippers of idols in secret. According to Mr. Clark: "It cannot be said that the overwhelming majority of the people of South America are Roman Catholics. Most of the people, to be sure, are baptized and buried by a priest, but these are the only occasions when many have

[1] Alfonso, Bishop.

any use for him. The churches are full of women and empty of men. I have been in church where I have seen hundreds of women worshippers, and when I, a heretic in their estimation, was the only man within its walls." [1]

The class of religious instruction imposed upon the people is revealed by Mr. W. E. Porter, who says: "Millions in Brazil look upon the Virgin Mary as their Saviour. To them Christ is practically numbered among the saints, and will do nothing except as his mother directs. A book widely circulated throughout northern Brazil says that Mary, when still a mere child, went bodily to heaven and begged God to send Christ, through her, into the world. Further on it says that Mary went again to heaven to plead for sinners; and at the close Mary's will is given, disposing of the whole world, and God, the Father, Son and Holy Spirit, the Trinity, act as the three witnesses to the will. How many good Christians at home think that Brazil is a Christian country!"

Next to Catholicism in numerical strength is Polytheism. It has been said that paganism prevails to such an extent that one may travel from end to end of the continent in heathen lands and among people who do not know who God is. It is estimated that there are six or seven million of these natives unconverted to Catholicism. Nearly all of the religions of the world are found to a greater or less extent on the continent.

[1] "The Continent of Opportunity."

The following paragraphs illustrate South America's claim upon the attention of the missionary boards: "South America, consequently, is not a continent of a single religion. Though Christianity is there, it is not a truly and thoroughly Christian continent. On the contrary it is largely filled with errors as to gospel Christianity, and is largely pagan or semi-pagan. South America is, therefore, a legitimate mission field—a proper field for Protestant Christian missions. South America is a continent that, on many grounds, appeals for missionary effort.

"Should we have missions in pagan lands? then we should go to South America, for in that land there is a startling proportion of paganism. Should we send missionaries to the south of Asia? then we should send missionaries to South America, for large numbers of Asiatics are there. Should we go to Africa? then we should go to South America, for the Negro is there. Should we establish missions for Mohammedans? then we should enter South America, for the Mohammedan is in that continent. Should we give the true Gospel to those who do not possess it? then we should send missionaries to South America, for in that vast continent there are many millions who are without the true Gospel and have been misled by a distorted and perverted substitute for Christianity which is but a counterfeit and not Christianity, except in name. Any reason that can be advanced for true gospel missions anywhere, applies just as well in South America.

"Aboriginal paganism is totally inadequate for the task of remoralizing the people; and Romanism, though it has had the opportunity for centuries, has utterly failed. A new religious force is absolutely needed, and this force must be supplied by Protestantism." [1]

The many Indian languages imposes one of the obstacles in the way of missions in South America. This, though a hindering circumstance, is, of course, not insurmountable. The unhealthfulness of the climate in many parts is another barrier, but is not prohibitive in its nature. The fact that the governments, controlled more or less by Roman Catholicism, are hostile to Protestant missions, has been in the way of missionary progress in the past. It may be remembered, however, that though Roman Catholicism, in South America, is "intolerant, it is not all-powerful."

The Protestant missionary force of South America numbers 764.[2] When we remember that the United States, which is less than half as large in square miles, has about 175,000 Protestant ministers, we recognize the great contrast. The missions are largely situated along the seacoast and in the most populous regions. The vast territory drained by the Amazon, which is much larger than the whole of the United States, is practically unapproached as far as missionary enterprise is concerned. Beside this immense region, there are districts in the southern part of the continent larger

[1] Thos. B. Neely in "South America." [2] See table.

than New York State, which have not a single mission station within their borders. So great and pressing is the need and so inadequate is the present evangelizing force, that authors have been constrained to speak of South America as the "Neglected Continent."

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Salient Facts About South America

Area: 6,849,531 square miles.

Population: 48,943,437.

Governments: Independent republics except the Guianas.

Religion: Roman Catholicism prevailing.

Illiteracy: Very high. Often 50 per cent. to 85 per cent.

South America has

6,000,000 heathen.

270,000 Protestant Christians.

764 Protestant foreign missionaries.

1,405 native helpers.

PROTESTANT MISSIONS IN SOUTH AMERICA[1]

DENOMINATIONS AND SOCIETIES.	*Year of first work in this field.*	*Foreign Missionaries.*	*Native Workers.*	*Stations and Out-stations.*	*Schools.*	*Native Adherents.*	*Total native contributions in U. S. money.*
American and Canadian Societies:							
American Bible Society *	1876	17	18	12	. . .	. . .	. . .
Baptist (Canadian)	1898	8	1	3	. . .	50	$ 200
Brethren	1909	4	. . . .	1	. . .	20	. . . .
Christian (Disciples) Woman's Society	1906	8	. . . .	1	. . .	40	112
Christian and Miss. Alliance	. . .	27	26	52	4	1,189	5,259
Episcopal	1889	11	15	35	3	1,258	12,905
Mennonite Brethren	1897	12	4	13	1	800	2,000
Mackenzie College Sao Paul's *	1908	20	42	4	. .	2,684	218
Methodist Episcopal	1836	110	216	93	48	9,914	64,650
Methodist Episcopal (South)	1875	44	42	10	21	. . . .	35,121
Presbyterian Church	1856	102	55	. . .	89	13,128	. . . .
Presbyterian Church (South)	1869	18	19	116	4	4,913	15,904
Seventh Day Adventist	1894	93	108	24	11	3,823	46,036
Southern Baptist Convention	1882	60	126	659	16	10,117	61,990
Y. M. C. A. *	1891	18	5	6	. . .	. . . .	. . .

Eight other Societies *	. . .	20	29	45	. .	1,604	. . . .
Total 23 American and Canadian Societies .	.	572	706	1,074	197	49,540	244,395
Total International Societies *		135	445	93	. . .	29,516	11,434
Total All other Societies *	. .	57	254	57	. . .	106,400	36,282
Grand Total All Societies	. . .	764	1,405	1,224	197	185,456	$ 292,111

[1] Statistics for all societies not marked with star were obtained directly from the secretaries in 1913. Blanks indicate no data available.

* Compiled from "World Atlas of Christian Missions," 1911, pp. 96–98, where names of societies and full statistics are given. Student Volunteer Movement.

VII. NORTH AMERICA

1. Mexico

The Republic of Mexico lies directly south of the United States. The country is about as large as the states of Texas, California, New Mexico, Arizona and Colorado combined. The exact area is 767,005 square miles. The northern part of Mexico, comprising about one-half of the whole, lies north of the Tropic of Cancer; the southern part is within the tropics.

The population of 15,063,200 is a little greater than the combined populations of Pennsylvania, Ohio and Iowa. Twenty persons is the average to the square mile. Of the population about nineteen per cent. are whites and thirty-eight per cent. are Indians. The remaining forty-three per cent. are mixed bloods. The whites are largely of Spanish descent.

Mexico has been in a state of political unrest for many decades. The abuses of the government and the unjust system of land tenure have been continual causes of rebellion and revolution. Besides the iniquities of the government the people have tolerated the tyranny, immorality and greed of Roman Catholicism these many years. It is said that in 1859 one-third of the real and personal property of the country was owned by this church.

As in South America and all countries dominated by the Catholic Church, the state of morals is low.

The articles in this book on Roman Catholicism, Part I, and South America, Part II, fairly depict the moral state of all countries afflicted with Rome's priesthood, unmitigated by the presence of some strong moral force. The Roman Catholic Church claims about 13,500,000 adherents. In this number, however, are included many aborigines who, while they outwardly profess the Catholic faith, secretly retain the gods of their ancestors. The Protestants number somewhat more than 50,000.

The government was intolerant of any but the Catholic religion until 1857. However, before that date, the Bible found its way into the country. Many copies were discovered by the authorities and committed to the flames, but many copies more of the new and strange book found their way to the homes of appreciative people.

Nineteen missionary societies—eighteen American and Canadian, and one British—have a total of 294[1] missionaries in this field. This is about one missionary to each 50,000 people. The gross darkness of the inhabitants, the omnipresent priesthood and the exceeding small number of faithful Christians form part of Mexico's eloquent claim to the attention of the Christian world.

2. Central America

Central America "consists of that portion of the American continent which lies between Mexico and

[1] "World Atlas of Christian Missions," p. 99. Student Volunteer Movement.

Colombia, comprising the British crown colony of British Honduras and the six independent republics, Guatemala, Salvador, Honduras, Nicaragua, Costa Rica and Panama." The countries taken together form a territory about as large as the states of Colorado and Nebraska combined. The exact size is 181,500 square miles. All the countries lie entirely within the tropics. The climate is subject to marked changes of heat and cold, and in some places unhealthful conditions prevail.

The people number about 4,741,301. Thus the population is a little less than that of the state of Ohio. About one-third of the people are Indians. A large per cent. of the remainder are of mixed Indian and Spanish blood. The percentage of illiteracy is high. Savagery exists in some sections. It has been estimated that 450,000 of the people are sunk in heathen darkness. Except these heathen, the people are dominated by Roman Catholic influence.

Sixteen missionary societies—eight American, four British, two international and two Jamaican—have a total of 131 [1] Protestant foreign missionaries in Central America. There is thus one missionary for each 36,000 of the population. Unequal distribution of the working force is found here as everywhere. Some of the countries have but three or four towns with mission stations within their borders.

[1] "World Atlas of Christian Missions," p. 98. Student Volunteer Movement.

3. West Indies

The West Indies comprise those groups of islands lying south and southeast of Florida known as Greater Antilles and Lesser Antilles. Cuba, Haiti, Jamaica and Porto Rico, with their adjacent islands, make up the Greater Antilles. The long group of smaller islands, extending from that portion of the ocean lying directly east of Porto Rico south to the northern coast of South America is known as Lesser Antilles. The combined area of the islands is about 100,000 square miles. Cuba and Haiti possess free governments, Jamaica belongs to the British, and Porto Rico to the United States. The other islands are held largely by the British, French, Spanish, Danish, and Dutch. About forty of the islands are inhabited.

The 7,775,000 people of the Antilles are largely Europeans, Americans, Negroes, Hindus, and Chinese. The ancestors of the three last named were either brought to the West Indies as slaves, or tempted there by luring promises. The aborigines, Africans and Asiatics have all suffered terribly under the selfish greed and fiendish cruelty of the Europeans. About two-thirds of the people to-day are of African blood, although in Cuba and Porto Rico the whites are in the majority. Spanish is the prevailing language. French, English and other dialects are spoken in some sections.

Catholicism is the prevailing religion. Among the lower classes heathenism is mixed with the

Catholic faith. Adherents of various Protestant churches are scattered throughout the islands.

Cuba is occupied by sixteen[1] missionary societies, all of which are American. There are 142[2] foreign missionaries on the island. Eighteen[3] American, British, International and Jamaican societies have a total of 257[4] missionaries on Jamaica. The island of Haiti, made up of the republics of Haiti and Santo Domingo, is occupied by seven American, one British and one Jamaican societies, with a total of seventeen[5] missionaries. In Porto Rico 167[6] foreign missionaries are under the direction of fifteen American societies. In the Lesser Antilles 186[7] missionaries are under the direction of fourteen American, British, Continental, International and West Indian Societies.

4. Eskimos

The name Eskimo means "Raw Fish Eater." "The regions inhabited by the Eskimo extend from the Behring Strait over the northern coast of America and its group of Arctic islands to the east coast of Greenland."

Over this vast, barren territory wander from twenty to forty thousand people living after the manner of their fathers, and untouched to any practical extent by our civilization. In summer the Eskimo usually lives "in a conical tent of skins; and in winter in half-underground huts of stone,

[1] "World Atlas of Christian Missions," 1911, pp. 99–100.
[2] *Ibid.* [3] *Ibid.* [4] *Ibid.* [5] *Ibid.* [6] *Ibid.* [7] *Ibid.*

turf, earth, wood and bones—connected with the outside world by a passage—tunnel-like—which must be traversed on all fours. If the residence is only temporary, it is sometimes made of blocks of ice or snow with a clear piece of ice for a window. Light and heat for the dwelling, which is usually very filthy, is obtained by the use of the blubber lamp." The Eskimo dresses entirely in skins, especially of the seal, reindeer, bear and whale. He eats the flesh of fish and animals, often uncooked. No vegetable food is used except a few berries and roots.

The native religion consists in a belief in good and evil spirits, limited each to its own sphere, and in a heaven and hell. A childish faith is placed in the native wizard. About 10,000 of the Eskimos found especially in Greenland and Labrador are nominally, at least, Christian.

Missionary operations are carried on among the Eskimos by several denominations. The fact that the Eskimo peoples are so largely nomadic and so widely scattered makes missionary work among them difficult and expensive.

PART III

Missionary Gems

PART III

Missionary Gems

I. THE VOICE OF SCRIPTURE

1. *The Ground of Missionary Work:*

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—*John iii. 16.*

Good tidings of great joy, which shall be to all people.—*Luke ii. 10.*

Go ye into all the world, and preach the Gospel to every creature.—*Mark xvi. 15.*

2. *The Need of Missionary Work:*

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy. There is none that doeth good, no not one.—*Psalm xiv. 2, 3.*

Without Christ . . . having no hope, and without God in the world.—*Eph. ii. 12.*

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they

have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Rom. x. 13–15.*

Come over and help us.—*Acts xvi. 9.*

3. *The Purpose of Missionary Work:*

To seek and to save that which was lost.—*Luke xix. 10.*

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified. —*Acts xxvi. 18.*

4. *The Sin of standing aloof from Missionary Work:*

We do not well: this day is a day of good tidings, and we hold our peace.—*2 Kings vii. 9.*

Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty. —*Judges v. 23.*

I was afraid, and hid Thy talent in the earth. Thou wicked and slothful servant. —*Matt. xxv. 25, 26.*

5. *The Motive of Missionary Work:*

How much owest thou unto my Lord?—*Luke xvi. 5.*

The love of Christ constraineth us.—*2 Cor. v. 14.*

For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes

He became poor, that ye through His poverty might be rich.—*2 Cor. viii. 9.*

What shall I render unto the Lord for all His benefits towards me?—*Psalm cxvi. 12.*

6. *Ways of helping Missionary Work:*

I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me.—*Isa. vi. 8.*

Ye also helping together by prayer for us.—*2 Cor. i. 2.*

Pray ye the Lord of the harvest, that He will send forth labourers into His harvest.—*Matt. ix. 38.*

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—*1 Cor. xvi. 2.*

7. *The spirit in which help should be given to Missionary Work:*

Lord, what wilt thou have me to do?—*Acts ix. 6.*

Whatsoever ye do, do it heartily, as to the Lord, and not unto men.—*Col. iii. 23.*

Not grudgingly, or of necessity, for God loveth a cheerful giver.—*2 Cor. ix. 7.*

The people rejoiced for that they offered willingly.—*1 Chron. xxix. 9.*

She hath done what she could.—*Mark xiv. 8.*

8. *The reward of a share in Missionary Work:*

The liberal soul shall be made fat: and he that watereth shall be watered also himself.—*Prov. xi. 25.*

The blessing of him that was ready to perish came on me.—*Job xxix. 13.*

Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord.—*Matt. xxv. 23.*

9. *The end of Missionary Work:*

This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—*Matt. xxiv. 14.*

And the idols he shall utterly abolish.—*Isa. ii. 18.*

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—*Hab. ii. 14.*

The kingdoms of the world shall become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever.—*Rev. ix. 15.*

—"*The Evangelization of the World*," *p. 66.*

II. THE LORD'S COMMANDS

But are Foreign Missions the Church's great primary work?

Let us look at the ground upon which we undertake them at all. Let us go back to the great central event in the history of the world and the Church, the Resurrection of our Lord Jesus Christ. His mighty work of atonement is finished. Sin is put away; Satan "brought to nought" (Heb. ii. 14, R. V.): Death conquered. What is next to be

done? He appears to His disciples. What command does He give them?

St. Matthew's Gospel only tells us of *one:*

"All power is given unto Me in heaven and in earth: go ye therefore and teach (make disciples of) all nations" (xxviii. 18–20).

St. Mark's Gospel only tells us of *one:*

"Go ye into all the world and preach the Gospel to every creature"—with the results that shall follow obedience (xvi. 15–18).

St. Luke's Gospel only tells us of *one:*

"That repentance and remission of sins should be preached in His name among all nations"—with the direction that they were to tarry in Jerusalem until the "power from on high" to enable them to do it came upon them (xxiv. 47).

St. John's Gospel has more: It records personal words to Mary Magdalene, to Thomas, to Peter; and no doubt some of these words have their application to us all: but still, to the disciples generally, only one command is actually given. "As My Father hath sent Me, even so send I you"—which is illustrated in the next chapter by the miracle wrought when they responded to the order to "cast the net on the right side of the ship" (xx. 21).

The first chapter of the Acts also records the Lord's last words before His Ascension: what are they?

"Ye shall be witnesses unto Me . . . unto

the uttermost part of the earth." Not that what we should call Home work was excluded. The apostles themselves were to "begin at Jerusalem." But only to begin (ver. 8).

—*Eugene Stock.*

III. AUTHORITY FOR MISSIONS

During the recent war, a regiment received orders to plant some heavy guns on the top of a steep hill. The soldiers dragged them to the base of the hill, but were unable to get them farther. An officer, learning the state of affairs, cried, "Men! *it must be done!* I have the orders in my pocket." So the church has orders to disciple the world.—*Elon Foster, D. D.*

The Duke of Wellington once met a young clergyman, who, being aware of his Grace's former residence in the East, and with his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the Gospel to the Hindoos?" The duke immediately rejoined, "Look, sir, to your marching orders: 'Preach the Gospel to every creature.'"—*Elon Foster, D. D.*

IV. PRAYER AND MISSIONS

"But, above all else, our immediate and imperative need is a new spirit of earnest and prevailing

prayer. The first Pentecost covered ten days of united, continued supplication. Every subsequent advance may be divinely traced to believing prayer, and upon this must depend a new Pentecost. We therefore earnestly appeal to all disciples to join us in importunate and daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers and Christian workers, and upon the whole earth, that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. It is not by might nor by power, but by the Spirit of the Lord that all true success must be secured: let us call upon God till He answereth by fire! What we are to do for the salvation of the lost must be done quickly, for the generation is passing away and we with it. Obedient to our marching orders, let us go to all the world and preach the Gospel to every creature, while from our very hearts we pray, 'Thy Kingdom Come.'"—*Extract from letter of convention held at Northfield, Mass., Aug. 14, 1885. Addressed to all believers.*

V. CONSECRATION AND MISSIONS

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—*Rom. xii. 1.*

"It is overwhelming to think of the vastness of

the harvest field when compared with the indolence, indifference and unwillingness on the part of most so-called Christians to become, even in a moderate degree, labourers in the same. I take the rebuke to myself. . . . When we come to die, it will be awful for us, if we have to look back on a life spent purely on self; but, believe me, if we are to spend our lives otherwise, we must make up our minds to be thought 'odd' and 'eccentric' and 'unsocial,' and to be sneered at and avoided. . . . The usual centre is *self*, the proper centre is *God*. If, therefore, one lives for God, one is 'out of centre' or 'eccentric' with regard to the people who do not."—*Ion Keith Falconer.*

VI. SACRIFICE AND MISSIONS

Hearts wholly given to Jesus would lead us to long that His wishes should be gratified, His desires fulfilled. What are those wishes and desires? Let His life, His death reply. That all should return, repent, and live; that the lost should be found, and the dead quickened. If, knowing that a thousand millions of our fellow-creatures are still lost in heathenism, we make no effort for their enlightenment, how do we show our devoted attachment to *Jesus Christ* our *Lord?* We devoted to Him! What, even of *ours*, is devoted to Him? Is even a tithe of our time, a tithe of our substance devoted to Him? Have we surrendered to Him for this service

even one child of our family, or one year of our lives? No; but we give an annual subscription to some missionary society. Ah, friends, *gifts that cost us no personal self-denial are no proofs of devotedness!* Christ's devotedness to our interests involved Him in suffering, loss, and shame, because of the state in which we were; though hereafter devotedness to us will involve to Him only joy, "the joy set before Him." . . . Devotedness, consecration to *Jesus*, in a world tenanted by a thousand millions of heathen, means *stern labour and toil*, means *constant self-denial and self-sacrifice*, means *unwearied well-doing even unto death.*

Judged by this test, how many faithful, loving, and devoted followers has *Jesus Christ? Are we of their number?—Mrs. Grattan Guinness.*

VII. MONEY AND MISSIONS

A true zeal for missions will lead any one to do something, or do without something, for Jesus' sake. It seems to me that the only money worthy to be given to missions is that which has been sacredly laid aside for that purpose, and laid aside at some cost.—*Mrs. Joseph Cook.*

Dion Boucicault said: "More than $200,000,000 are paid every year by the American people for their theatrical entertainments." All the churches in the world are spending less money for foreign missions annually than the theatres of the single

city of New York receive every year from their patrons.—*Lilly Ryder Gracey.*

In the words of Lilly Ryder Gracey: "Nine-tenths of the contributions to foreign missions are given by one-tenth of the church-membership, while only one-half of the membership give anything." In the year 1912 the Protestant churches of the United States gave $14,942,523 to foreign missions, or about seventy cents per member.

Rev. John Williams proposed to his Raitean converts that each family should set apart a pig to be sold for the missionary cause. They gladly accepted the proposal, and the next morning the squealing of pigs was heard as they received the mark in the ear which indicated their designation to this service. The result was a money contribution of £103. An Englishman sent half a pint of beans to a missionary meeting with the request that some one would plant them for three years and give the result to missions. Two farmers took them with this result: first year eleven pints, second year nine bushels, third year two hundred and seventy-six bushels, which netted £81, 14s., 9d. Missionary hens are another device—the setting apart of a hen or more, whose entire products shall be devoted to missions. Bullocks, cows, sheep, ducks, bees, fish-pots, cocoanut, cherry and other fruit trees have been set apart for the same purpose. —*Elon Foster, D. D.*

VIII. ARGUMENTS FOR MISSIONS

So the woman was thrown into a huge cauldron of boiling water and boiled down to soup, and a basin of this soup was given to the man, who was forced to drink it, and after drinking it he was hanged. In this case the Amir's object was to punish, not only in this life, but in the next; for a cannibal cannot enjoy the delights of Paradise depicted in the Koran.—*Frank A. Martin*, "*Under the Absolute Amir*," *1907, p. 163.*

Masses indeed, and yet, singular to say, if you follow them . . . into their garrets and hutches, the masses consist of all units. Every unit of whom has his own heart and sorrows, stands covered with his own skin, and if you prick him he will bleed. Dreary, languid do these struggle in their obscure remoteness, their hearth cheerless, their diet thin. For them in this world rises no Era of Hope. Untaught, uncomforted, unfed.—*Thomas Carlyle*, "*French Revolution.*"

A New England whale-ship foundered in a gale in the Pacific Ocean a few years ago. The crew took to the boats, and after several days came in sight of an island. One of the boats ran through the surf: its crew landed only to be beaten down by the war-clubs of the cannibals. Seeing their fate the other boat pushed off; and, after much suffer-

ing, its crew was rescued. Years passed away, and another ship was wrecked in the same sea and near the same island. Her captain was one of the crew of the former ship. Exhausted and reduced by long exposure, he and his companions were forced to land. He recognized the fatal coast. Filled with fear they tried to conceal themselves. Seeking for a cave the foremost of them reached the top of a hill. He saw a village and a church in the vale beyond, and cried, "Safe! safe! safe!" As the rescued sailors gazed upon the evidences of Christianity, they leaped, embraced and wept: and, descending, found, instead of cruel death, generous hospitality.—*Elon Foster, D. D.*

Things Missionaries Have Done:

Missionaries have translated the Bible into about seven-tenths of the world's speech.

They have collected and expended over $30,000,000 yearly in the work of heathen evangelization.

They have demonstrated the truth that the successful church, spiritually and materially, is the church that is most actively engaged in missionary enterprise.[1]

Missionaries have done more than any other one class to bring peace among savage tribes.

All the museums of the world have been enriched by the examples of the plants, animals and products of distant countries collected by the missionaries.

It was missionaries who discovered the Moabite

[1] The italics are not in the Almanac.

stone, thus unlocking the records of a forgotten empire; also the Nestorian Tablet, by which a new chapter in early Christian history was recovered.—"*Christian Herald Almanac*," *p. 40.*

Why I believe in Foreign Missions:

1. Because the Lord said, "Go ye into all the world and preach the Gospel to every creature."

2. Because the non-Christian and non-Protestant religions are unable to lift the heathen from the individual and social corruption and misery into which they have fallen.

3. Because the non-Christian and non-Protestant religions furnish only vague or false hopes for the life to come.

4. Because God, in the Old Testament, teaches that I am my brother's keeper and Christ, in the New Testament, teaches that any human being in need is my neighbour.

5. Because, in proportion to the money and lives invested, foreign missions return greater intellectual, social and religious results than any other investment of Christendom.

6. *Because the church that is self-centred dies of dry rot while the church that carries out the great commission prospers in spite of the world, the flesh and the devil.*

IX. MISCELLANEOUS

"The blood of the people! changeless tide through century, creed and race,
Still one, as the sweet salt sea is one, though tempered by sun and place,
The same in the ocean currents and the same in the sheltered seas:
Forever the fountain of common hopes and kindly sympathies.
Indian and Negro, Saxon and Celt, Teuton and Latin and Gaul.
Mere surface shadow and sunshine, while the sounding unifies all!
One love, one hope, one duty theirs! no matter the time or kin,
There never was a separate heart-beat in all the races of men."

—*Anonymous.*

"The night lies dark upon the earth and we have light:
So many have to grope their way, and we have sight;
One path is theirs and ours—of sin and care,
But we are borne along, and they their burden bear,
Footsore, heart-weary, faint they on the way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

"Father, why is it that these millions roam,
And guess that that is Home, and urge their way,
Is it enough to keep the door ajar,
In hope that some may see the gleam afar,

And guess that that is Home, and urge their way
To reach it, haply, somehow and some day?
May not I go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother love Thy love portray?
And news of Home make Home less far away?"
—*Rev. R. Wright Hay.*

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God who cometh late.

"I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear;
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait;
The messenger of peace, he cometh late.

"They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer:
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ who cometh late."
—*Anonymous in "Egyptian Mission News," January–February, 1910.*

"O grant us love like Thine,
That hears the cry of sorrow
From heathendom ascending to the throne of God;
That spurns the call of ease and home
While Christ's lost sheep in darkness roam!

"O grant us hearts like Thine,
Wide, tender, faithful, childlike,
That seek no more, but live to do Thy will!
The hearts that seek Thy Kingdom first,
Nor linger while the peoples thirst.

"O grant us minds like Thine,
That compassed all the nations,
That swept o'er land and sea and loved the least of all;
Great things attempting for the Lord,
Expecting mighty things from God."

—*Anonymous.*

"Set on fire our heart's devotion
With the love of Thy dear Name;
Till o'er every land and ocean,
Lips and lives Thy Cross proclaim,
Fix our eyes on Thy returning,
Keeping watch till Thou shalt come,
Loins well girt, lamps brightly burning;
Then, Lord, take Thy servants home."

—*Anonymous.*

PART IV

The Societies
(*American and Canadian*)

PART IV

The Societies[1]

(American and Canadian)

ADVENT CHRISTIAN.

Society: American Advent Missionary Society.
Headquarters: 160 Warren St., Boston, Mass.
Secretary: Z. C. Beats.
Income: $26,000.00.
Total foreign missionaries: 13.
Organ: *Prophetic and Mission Record.*
Fields: China,* Japan,* Africa.*

AUXILIARY SOCIETY: Woman's Home and Foreign Missionary Society of the Advent Christian Church.
Secretary: Mrs. Maud M. Chadsey, 5 Whitney St., Boston, Mass.
Income: $13,196.68.
Total foreign missionaries: 6.
Organ: *All Nations Monthly.*
Field: India.*

AFRICA INLAND MISSION.

Headquarters: 2244 North 29th St., Philadelphia, Pa.
Secretary: W. L. DeGeoff.
Total foreign missionaries: 60.
Organ: *Hearing and Doing.*
Field: Africa.*

[1] All statistics and information in Part IV were obtained direct from the secretaries in 1913 unless otherwise noted. An exhaustive list of all American and Canadian Societies, as well as all other societies of the world, may be found in "World Atlas of Christian Missions" (1911). Part IV takes no account of "Home Missions." See Preface.

* See tables in Part II.

AMERICAN BIBLE SOCIETY.

Headquarters: Bible House, New York City.

President: James Wood.

Secretaries: Rev. John Fox, D. D., LL. D., Rev. Wm. I. Haven, D. D.

Income: $691,347.25.

NOTE:—The American Bible Society is an inter-denominational organization formed in 1816 for the distribution of the Holy Scriptures. While not exactly a missionary society, it maintains its agents in nearly all mission fields. The standing of these agents is much the same as that of the missionaries appointed by the Boards.

The total issues of the Society for last year amounted to 3,691,201, of which 603,397 were complete Bibles. These were distributed in all lands.

AMERICAN FRIENDS.

Society: American Friends Board of Missions.

Headquarters: Richmond, Ind.

Secretary: Chas. E. Tebbitts.

Income: $48,403.05.

Total foreign missionaries: 100.

Fields: China,* India,* Japan,* Africa.*

Also missionaries and native helpers are maintained as follows:

	Missionaries	*Native Helpers*
Palestine	5	18
Mexico	13	33
West Indies	28	118
Central America	9	9
Alaska	8	5

ASSOCIATED REFORMED PRESBYTERIAN.

Society: Board of Foreign Missions of Associated Reformed Presbyterian.

Headquarters: Due West, S. C.

Secretary: Rev. G. G. Parkenson, D. D.

Fields: India and Mexico.

BAPTIST, AMERICAN.

Society: American Baptist Foreign Missionary Society.

Office Address: Boston, Mass. P. O. Box 41.

* See tables in Part II.

Secretaries: General Secretary, Rev. E. W. Hunt, D. D.; Home Secretary, Rev. Fred P. Haggard, D. D.; Foreign Secretary, Rev. J. H. Franklin, D. D.

Income: $1,195,523.68, including donations from Woman's Societies.

Total foreign missionaries: 697.

Organ: *Missions.*

Fields: China,* India,* Japan,* Africa.*

Also Philippine Islands, where thirty missionaries and one hundred and seventeen native workers are maintained.

AUXILIARY SOCIETIES: Woman's Baptist Foreign Missionary Society.

Secretaries: Home Secretary, Miss Harriet S. Ellis; Foreign Secretary, Mrs. H. G. Safford.

Office Address: Ford Building, Boston, Mass.

Income: $127,895.22.

Organ: *The Helping Hand.*

Woman's Baptist Foreign Missionary Society of the West.

Secretaries: Home Secretary, Miss E. Jean Batty; Foreign Secretary, Miss Mary Ewart Adkins.

Office Address: 450 East 30th St., Chicago, Ill.

Income: $158,835.87.

Organ: *The Helping Hand.*

BAPTIST (*Canada*).

Society: Canadian Baptist Foreign Missionary Board.

Headquarters: 627 Confederation Life Building, Toronto, Ontario.

Secretary: J. G. Brown.

Total foreign missionaries: 98.

Income: $121,000.00.

Fields: India,* South America.*

BRETHREN.

Society: The Brethren Foreign Missionary Society.

Headquarters: Long Beach, Cal.

Secretary: Louis S. Bauman.

* See tables in Part II.

Income: About $4,000.00.
Total foreign missionaries: 4.
Field: South America.*

CENTRAL AMERICAN MISSION.

Headquarters: 156 Fifth Ave., New York City.
Secretary: Rev. C. I. Scofield.
Income: "Over $1,000.00 a month," but varying.
Total foreign missionaries: 27.
Organ: *Central American Bulletin.*
Fields: Work is carried on in five republics. There are forty-five native workers.

NOTE:—The work is inter-denominational.

CHRISTIAN CHURCH.

Society: Missionary Board of the Christian Church.
Headquarters: Dayton, Ohio.
Secretary: M. T. Morrill.
Income: $15,007.06.
Total foreign missionaries: 14.
Organ: *Christian Missionary.*
Fields: Japan; * also Porto Rico where five foreign missionaries and four native workers are maintained.

AUXILIARY SOCIETY: Woman's Board of Foreign Missions.
Secretary: Miss Lulu Helfenstein, C. P. A. Building, Dayton, Ohio.
Income: Included in above.
Organ: *Christian Missionary*, as above.

CONGREGATIONAL.

Society: American Board of Commissioners for Foreign Missions.
Headquarters: 14 Beacon St., Boston, Mass.
Secretary: Rev. Jas. L. Barton, D. D.
Income: $1,062,442.98, including the incomes of the three auxiliary societies.
Total foreign missionaries: 617.

* See tables in Part II.

Organ: *The Missionary Herald.*
Fields: China,* India,* Japan,* Africa.*

Also missionaries and native helpers are maintained as follows:

	Missionaries	*Native Helpers*
Europe	207	1,249
Micronesia	11	101
Philippine Islands	4	——
Mexico	15	24

AUXILIARY SOCIETIES:

Woman's Board of Missions, 14 Beacon St., Boston, Mass.
Woman's Board of Missions of the Interior, 19 South LaSalle St., Chicago, Ill.
Woman's Board of Missions of the Pacific, 27 Mesa Ave., Piedmont, Cal.
Income of the three auxiliary societies: $295,038.82.

CHRISTIAN AND MISSIONARY ALLIANCE.

Headquarters: 960 Eighth Ave., New York City.
Secretary (acting): Rev. Robt. H. Glover.
Income: $251,840.53.
Total foreign missionaries: 263.
Organ: *The Alliance Weekly.*
Fields: China,* India,* Africa,* South America.*

Also missionaries and native helpers are maintained as follows:

	Missionaries	*Native Helpers*
Japan	5	9
Palestine	14	14
Philippines	4	4
West Indies	7	24

CHURCH OF GOD.

Society: Board of Missions of the Churches of God.
Headquarters: Mount Pleasant, Pa.
Secretary: J. L. Updegraph.
Income: $5,001.75.
Total foreign missionaries: 6.
Organ: *Church Advocate.*
Field: India.*

* See tables in Part II.

AUXILIARY SOCIETY: Woman's General Missionary Society.
Secretary: Mrs. Clara Ritchie, Warrensburg, Ill.
Income: Included in above.

DISCIPLES OF CHRIST.

Society: Foreign Christian Missionary Society.
Headquarters: 222 West Fourth St., Cincinnati, O.
Secretaries: F. M. Raines and S. J. Corey.
Income: $400,728.00.
Total foreign missionaries: 171.
Organ: *The Missionary Intelligencer.*
Fields: China,* India,* Japan,* Africa.*

Also missionaries are maintained as follows:

West Indies	2
England	13
Philippine Islands	13
Scandinavia	11

ASSOCIATED SOCIETY: Christian Woman's Board of Missions.
Secretary: Mrs. Anna R. Atwater, College of Missions Building, Indianapolis, Ind.
Income: $326, 475.77.
Organ: *The Missionary Tidings.*
Total foreign missionaries: 81.
Fields: India,* Africa,* South America.*

Also missionaries and native helpers are maintained as follows:

	Missionaries	*Native Helpers*
West Indies	18	20
Mexico	11	35

EPISCOPALIAN.

Society: Domestic and Foreign Missionary Society of the Episcopalian Church.
Headquarters: 281 Fourth Ave., New York City.
Secretaries: John W. Wood, R. H. L. Burleson.
Income: $1,482,260.00.
Total foreign missionaries: 458.
Organ: *The Spirit of Missions.*
Fields: China,* Japan,* Africa,* South America.*

* See tables in Part II.

Also missionaries and native helpers are maintained as follows:

	Missionaries	*Native Helpers*
Mexico	38	52
Canal Zone	6	9
West Indies	59	68
Philippine Islands	27	13
Honolulu	47	14
Alaska	44	17

AUXILIARY SOCIETY: Woman's Auxiliary.
Secretary: Mrs. Julia C. Emory, 281 Fourth Ave., New York City.
Income: Included in above.
Organ: *The Spirit of Missions.*

EVANGELICAL.
Society: Missionary Society of the Evangelical Church.
Headquarters: 1903 Woodland Ave., Cleveland, O.
Secretary: Rev. George Johnson.
Income: $47,372.01.
Total foreign missionaries: 27.
Organs: *Evangelicher Missonsbote*, and *Missionary Messenger.*
Fields: China,* Japan.*

AUXILIARY SOCIETY: Woman's Missionary Society.
Secretary: Miss Ethel Sprang, Naperville, Ill.
Organ: *Missionary Messenger.*

EVANGELICAL LUTHERAN.
Society: General Synod of the Evangelical Lutheran Church.
Headquarters: 21 West Saratoga St., Baltimore, Md.
Secretary: Rev. L. B. Wolf, D. D.
Income: For two years ending May 15, 1913—$217,773.76.
Total foreign missionaries: 42.
Organ: *Lutheran Church Work.*
Fields: India,* Africa.*

EVANGELICAL LUTHERAN.
Synod: Evangelical Lutheran Synod of Missouri, Ohio and Other States.
Headquarters: 115 South 6th St., St. Charles, Mo.

* See tables in Part II.

Secretary: Rev. John A. Freidrich.
Income: $52,000.00.
Total foreign missionaries: 13.
Organ: *Der Lutheraner.*
Field: India.*

EVANGELICAL LUTHERAN.
Society: Board of Foreign Missions of the General Council.
Headquarters: 1522 Arch St., Philadelphia, Pa.
Secretary: Rev. Geo. Drach.
Income: $63,000.00.
Total foreign missionaries: 24.
Organs: *The Foreign Missionary*, and *Die Missonsbote.*
Fields: India,* Japan.*

AUXILIARY SOCIETY: Woman's Missionary Society.
Secretary: Mrs. C. L. Eckman, 27 East 8th St., Jamestown, N. Y.
Organ: *The Mission Worker.*

EVANGELICAL LUTHERAN CHURCH IN THE SOUTH.
Society: Board of Foreign Missions of the Evangelical Lutheran Church in the South.
Headquarters: Salem, Va.
Secretary: Robert C. Holland.
Income: $18,000.00.
Total foreign missionaries: 5.
Organ: *Lutheran Church Visitor.*
Field: Japan.*

EVANGELICAL LUTHERAN.
Society: Intersynodical Orient Mission.
Headquarters: 196 Berlin St., Detroit, Mich.
Secretary: Rev. H. Mackensen.
Income: $4,000.00.
Total foreign missionaries: 2.
Organ: *Kurdistan Missionary.*
Field: Persia, where, beside the missionaries, three native workers are maintained.

* See tables in Part II.

EVANGELICAL LUTHERAN.

Society: The Porto Rico Mission Board of the General Council.
Headquarters: 6024 Station St., Pittsburgh, Pa.
Secretary: Rev. J. L. Smith, D. D.
Income: $9,000.00.
Total foreign missionaries: 5.
Field: Porto Rico, where, beside the missionaries, nine native workers are maintained.

FREE METHODIST.

Society: General Missionary Board of the Free Methodist Church of North America.
Headquarters: 1132 Washington Boulevard, Chicago, Ill.
Secretary: Rev. Benjamin Winget.
Income: $58,641.71 for the year 1912 (including the receipts of the W. F. M. S.).
Total foreign missionaries: 62.
Organ: *The Free Methodist.*
Fields: China,* India,* Japan,* Africa;* also the West Indies, where five foreign missionaries and one native worker are maintained.

AUXILIARY SOCIETY: Woman's Foreign Missionary Society.
Secretary: Mrs. Charlotte T. Bolles, Oneida, N. Y.
Income: $47,043.57 for the year 1912.
Organ: *Missionary Tidings.*

FRIENDS (*Orthodox*).

Society: Foreign Missionary Society of Friends of Philadelphia.
Headquarters: 1022 Clinton St., Philadelphia, Pa.
Total foreign missionaries: 10.
Organ: *Our Quarterly.*
Field: Japan.*

AUXILIARY SOCIETY: Auxiliary Society of the Foreign Missionary Association of the Friends of Philadelphia.
Secretary: Miss Helen W. Bell, 158 South North Carolina Ave., Atlantic City, N. J.

NOTE:—There are also ten branches that assist in the general work and contribute their quota.

* See tables in Part II.

GENERAL BAPTIST.

Society: Foreign Missionary Board of the General Baptist Church.
Headquarters: Owensville, Ind.
Secretary: J. P. Cox.
Income: $1,500.00.
Total foreign missionaries: 3.
Organ: *The Messenger.*
Field: Island of Guam, where three foreign missionaries and two native workers are maintained.

AUXILIARY SOCIETY: Ladies' Auxiliary.
Secretary: Miss Asenath Brewster, Standal, Ind.
Income: $200.00.

GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

Society: Foreign Missionary Board of the German Evangelical Synod of North America.
Headquarters: 91 Huntington Ave., Buffalo, N. Y.
Secretary: Rev. E. Schmidt.
Income: $45,400.00.
Total foreign missionaries: 25.
Organs: *Friedensbote* and *Messenger of Peace.*
Field: India.*

LUTHERAN.

Society: Lutheran Free Church of the U. S. A.
Headquarters: Augsburg Seminary, Minneapolis, Minn.
Secretary: Prof. J. L. Nydahl.
Income: $13,500.00, raised by auxiliary society.
Total foreign missionaries: 10.
Organ: *Folkebladet.*
Field: Madagascar.*

AUXILIARY SOCIETY: Lutheran Board of Missions.
Secretary: Prof. Andress Helland, Augsburg Seminary, Minneapolis, Minn.

* See tables in Part II.

Income: $13,500.00.
Organ: *Gesseren.*

LUTHERAN BRETHREN.
Society: Mission Board of the Church of the Lutheran Brethren.
Headquarters: 1201 Belmont Ave., Grand Forks, N. D.
Secretary: Rev. E. H. Gunhus.
Income: $4,000.00.
Organ: *Broderbaandet.*
Field: China.*

MENNONITE BRETHREN IN CHRIST.
Society: No separate society.
Headquarters: 112 Laurel St., Bethlehem, Pa.
Secretary: Rev. C. H. Brunner.
Income: $6,000.00.
Total foreign missionaries: 15.
Organ: *Gospel Banner.*
Fields: China,* South America.*

MENNONITE.
Society: General Conference of American Mennonites.
Headquarters: Goessell, Kansas.
Secretary: P. H. Richert.
Income: $10,000.00.
Total foreign missionaries: 4.
Organ: *The Mennonite.*
Field: India.*

MENNONITE.
Society: Mennonite Board of Missions and Charities.
Headquarters: Freeport, Ill.
Secretary: J. S. Shoemaker.
Income: $20,219.33.
Total foreign missionaries: 17.
Field: India.*

* See tables in Part II.

METHODIST EPISCOPAL.

Society: Board of Foreign Missions of the Methodist Episcopal Church.

Headquarters: 150 Fifth Ave., New York City.

Secretaries: S. Earl Taylor, Dr. Wm. T. Oldham, Dr. F. M. North.

Income: $1,539,403.97.

Total foreign missionaries: 790.

Organ: *World-Wide Missions.*

Fields: China,* India,* Japan,* Africa,* South America.*

Also missionaries and native workers are maintained as follows:

	Missionaries	*Native Workers*
Europe	13	569
Malaysia	40	127
Korea	47	343
Philippine Islands	34	801

ASSOCIATE SOCIETY: Woman's Foreign Missionary Society.

Secretary: Mrs. Charles W. Barnes, 150 Fifth Ave., New York City.

Income: $837,224.49.

Total foreign missionaries: 309.

Organ: *Woman's Missionary Friend.*

Fields: China, India, Japan, Africa, South America, Malaysia, Philippines, Korea, Mexico, Bulgaria, Italy.

(The report of the work of the woman's society is included in that of the Methodist Church in the tables of Part II.)

METHODIST EPISCOPAL CHURCH (*South*).

Society: Board of Missions of the Methodist Episcopal Church South.

Headquarters: 810 Broadway, Nashville, Tenn.

Secretary: Rev. W. W. Pinson, D. D.

Income: $894,000.00.

Total foreign missionaries: 221.

Organ: *Missionary Voice.*

Fields: China,* Japan.*

* See tables in Part II.

Also missionaries and native workers are maintained as follows:

	Missionaries	*Native Workers*
Korea	38	9
South America	44	42
Mexico	41	111
Cuba	21	23

NOTE:—Work to be opened in Africa during 1913. This report includes woman's work.

NORWEGIAN LUTHERAN CHURCH OF NORTH AMERICA.

Society: Synod for the Norwegian Lutheran Church of North America.

Headquarters: Ridgeway, Iowa.

Secretary: Rev. D. C. Jordahl.

Income: About $6,000.00.

Total foreign missionaries: 9.

Organ: *Kirketidende.*

Fields: China,* Africa;* also two missionaries and four native workers are maintained in Alaska.

PRESBYTERIAN CHURCH.

Society: The Board of Foreign Missions of the Presbyterian Church.

Headquarters: 156 Fifth Ave., New York City.

Secretaries: Robert E. Speer, Arthur J. Brown, A. Woodruff Halsey, Stanley White.

Income: $2,010,537.65, including that of the auxiliary societies.

Total foreign missionaries: 1,083.

Organ: *Assembly Herald.*

Fields: China,* India,* Japan,* Africa,* South America.*

Also missionaries and native workers are maintained as follows:

	Missionaries	*Native Workers*
Korea	125	386
Persia	66	56
Siam	42	10
Laos	46	99
Syria	35	51
Philippine Islands	44	281
Mexico	20	68
Central America	7	7

* See tables in Part II.

AUXILIARY SOCIETIES AND BOARDS:

Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia, Pa.

Woman's Presbyterian Board of Missions of the Northwest, Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church, New York City.

Women's Presbyterian Board of Foreign Missions of the Southwest, St. Louis, Mo.

Women's Occidental Board of Foreign Missions, San Francisco, Cal.

Woman's North Pacific Presbyterian Board of Missions, Portland, Oregon.

Secretary of the Central Committee of these Boards: Mrs. Halsey Wood, 156 Fifth Ave., New York City.

Income: $636,293.00.

Organ: *Woman's Work.*

PRESBYTERIAN CHURCH (*Canada*).

Society: Board of Foreign Missions of the Presbyterian Church.

Headquarters: 439 Confederation Life Chambers, Toronto, Ont., Canada.

Secretary: Rev. R. P. MacKay, D. D.

Income: $327,253.30.

Total foreign missionaries: 205.

Organ: *The Presbyterian Record.*

Fields: China,* India,* South America.*

Also missionaries and native workers are maintained as follows:

	Missionaries	*Native Workers*
New Hebrides	6	——
Trinidad	17	130
Korea and Formosa	36	138

REFORMED CHURCH IN AMERICA.

Society: Board of Foreign Missions of the Reformed Church in America.

Headquarters: 25 East 22d St., New York City.

Secretary: Rev. Wm. I. Chamberlain, Ph. D.

* See tables in Part II.

Income: $225,838.47, including amount contributed by woman's society.
Total foreign missionaries: 140.
Organ: *Mission Field.*
Fields: China,* India,* Japan;* also Arabia, where thirty-five foreign missionaries and forty-two native workers are maintained.

AUXILIARY SOCIETY: Woman's Board of Foreign Missions.
Secretary: Miss O. H. Lawrence, 25 East 22d St., New York City.
Income: $71.697.77.
Organ: *Mission Gleaner.*

REFORMED CHURCH IN THE UNITED STATES.
Society: Board of Foreign Missions of the Reformed Church.
Headquarters: 15th and Race Sts., Philadelphia, Pa.
Secretary: Rev. Allen R. Bartholomew, D. D.
Income: $126,288.82.
Total foreign missionaries: 60.
Organ: *The Outlook of Missions.*
Fields: China,* Japan.*

REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.
Society: Board of Foreign Missions of the Reformed Presbyterian Church.
Headquarters: 325 West 56th St., New York City.
Secretary: Rev. R. M. Sommerville, D. D
Income: $48,528.00.
Total foreign missionaries: 32.
Organ: *Olive Trees.*
Fields: China;* also Lavant, where eighteen foreign missionaries and fifty-three native workers are maintained.

SEVENTH-DAY ADVENTIST.
Headquarters: Takoma Park Station, Washington, D. C.
Secretary: Rev. H. E. Rogers.

* See tables in Part II.

Income: $444,428.23.
Total foreign missionaries: 599.
Fields: China,* India,* Japan,* South America.*

Also missionaries and native workers are maintained as follows:

	Missionaries	*Native Workers*
Asia outside of China, India and Japan	24	92
Australasia	4	—
Southern Europe	77	211
Pacific Islands	62	36
West Indies and Mexico	72	23

SEVENTH-DAY BAPTIST.

Society: Seventh-Day Baptist Missionary Society.
Headquarters: Ashaway, R. I.
Secretary: E. B. Sanders.
Income: About $15,000.00.
Total foreign missionaries: 14.
Organ: *The Sabbath Recorder.*
Fields: China;* also Java, where two missionaries and five native workers are maintained.

SOUTHERN BAPTIST.

Society: Foreign Mission Board.
Headquarters: Richmond, Va.
Secretary: R. J. Willingham.
Income: $580,408.17.
Total foreign missionaries: 268.
Fields: China,* Japan,* Africa,* South America.*

Also missionaries and native workers are maintained as follows:

	Missionaries	*Native Workers*
Italy	6	49
Mexico	33	44

UNITED BRETHREN.

Society: United Brethren Foreign Missionary Society.
Headquarters: Dayton, Ohio.
Secretary: S. S. Hough.

* See tables in Part II.

Income: $99,881.51.
Total foreign missionaries: 60.
Fields: China,* Japan,* Africa.*

Also missionaries and native workers are maintained as follows:

	Missionaries	*Native Workers*
Porto Rico	9	18
Philippine Islands	9	10

UNITED EVANGELICAL.

Society: Home and Foreign Missionary Society of the United Evangelical Church.
Headquarters: Penbrook, Pa.
Secretary: Rev. B. H. Niebal.
Income: $27,831.30, including that of the auxiliary society.
Total foreign missionaries: 16.
Organ: *The Evangelical.*
Field: China.*

AUXILIARY SOCIETY: Woman's Home and Foreign Missionary Society.
Secretary: Mrs. Emma Divan, Foreston, Ill.
Income: $14,286.00.
Organ: *Missionary Tidings.*

UNITED NORWEGIAN LUTHERAN CHURCH OF NORTH AMERICA.

Society: Same as above.
Headquarters: 425–429 Fourth Ave., South Minneapolis, Minn.
Secretary: Rev. M. Saeterlie.
Income: $83,509.00.
Total foreign missionaries: 58.
Organ: *Lutheraneren.*
Fields: China,* Africa (Madagascar).*

AUXILIARY SOCIETY: Woman's Federation.
Secretary: Mrs. Rev O. E. Norem, 2511 East Franklin Ave., Minneapolis, Minn.

* See tables in Part II.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Society: Board of Foreign Missions of the United Presbyterian Church of North America.
Headquarters: 200 North 15th St., Philadelphia, Pa.
Secretary: Rev. C. R. Watson, D. D.
Income: $364,339.85.
Total foreign missionaries: 260.
Fields: India,* Africa.*

COÖPERATING SOCIETY: Woman's General Missionary Society.
Foreign Secretary: Miss H. C. Campbell, 6410 Beacon St., Pittsburgh, Pa.
Income for foreign work: $94,102.71.
Organ: *Woman's Missionary Magazine.*

WELSH CALVINISTIC METHODIST IN THE UNITED STATES.

Society: Same as above.
Headquarters: 105 Jefferson Ave., Columbus, O.
Secretary: John R. Johns.
Income: $6,000.00.
Organ: *The Friend.*
Field: India.*

WESLEYAN METHODIST CONNECTION OF AMERICA.

Society: Missionary Society of the Wesleyan Methodist Connection of America.
Headquarters: Syracuse, N. Y.
Secretary: Rev. E. Teter.
Income: $12,516.74.
Total foreign missionaries: 18.
Organ: *Wesleyan Methodist.*
Fields: India,* Africa.*

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

Headquarters: 67 Bible House, New York City.
Secretary: Mrs. S. D. Doremus.

* See tables in Part II.

Income: $74,464.60.
Total foreign missionaries: 21.
Fields: China,* India,* Japan.*

YALE FOREIGN MISSIONARY SOCIETY.
Headquarters: 5 White Hall, New Haven, Conn.
Secretary: W. H. Sallmon.
Income: $21,000.00.
Total foreign missionaries: 8.
Field: China.*

NOTE:—This is an educational mission maintaining Collegiate School and Hospital.

* See tables in Part II.

Protestant Foreign Missions of All Countries In All Lands*

COUNTRIES	*Total Foreign Missionaries.*	*Total Native Workers.*	*Total Stations and Out-stations.*	*Total Home Income in Dollars.*	*Total Income from the Fields in Dollars.*
Canada	541	1,056	499	$ 648,010	$ 31,447
United States	8,037	37,951	13,444	14,942,523	3,641,585
West Indies, Central and South America	152	550	278	17,291	36,282
England	9,426	39,527	19,899	8,440,251	1,919,531
Ireland	124	1,435	312	120,992	23,318
Scotland	822	6,301	2,011	1,207,794	597,786
Wales	51	523	577	119,975	9,380
Germany	2,083	7,674	3,554	2,002,278	540,534
Switzerland	470	1,848	861	510,158	126,073
France	196	1,054	495	192,611	50,083
Netherlands	184	1,225	772	211,771	12,980
Scandinavia	698	2,658	1,920	810,266	35,629
Africa	521	4,266	2,388	310,048	539,905
Asia	364	1,701	640	368,654	254,313
Australia and New Zealand	423	4,193	2,529	501,779	83,410
Grand Total for Christendom	24,092	111,962	50,179	$30,404,401	$7,902,256

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